

The Messenger

"As the Truth is in Jesus."

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Dr A H Strickler
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Poetry.

JESU, DULCIS AMOR MEUS.

Jesu, as though Thyself wert here,
I draw in trembling sorrow near;
And hanging o'er Thy form Divine,
Kneel down to kiss these wounds of Thine.

Hail! awful brow; hail! thorny wreath;
Hail! countenance now pale in death,
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

And hail to Thee! my SAVIOUR'S side;
And hail to Thee! Thou wound so wide;
Thou wound more ruddy than the rose,
True antidote of all our woes.

Oh, by those sacred hands and feet
For me so mangled I entreat
My Jesu, turn me not away,
But let me here forever stay.

—Caswall.

Theology and Criticism.

For The Messenger.

CULTUS AND WORSHIP.

Worship presupposes cultus. Cultus is in order to worship. The two things are inseparable, but not the same. They differ as Holy Baptism and repentance, as our Lord Jesus Christ and personal faith in Him, or as the written word of God and our recognition of its spiritual truth. The written Word addresses our hearts by virtue of its intrinsic energy; the Christian responds to this divine challenge by his faith and obedience. Christ is the Sun of Righteousness, the light of the world; we open our eyes, take in the light, and direct our steps by its rays. Holy Baptism is an ordinance of Christ having perpetual force, binding men to its observance; we respond in as much as we consent to be baptized.

The virtue of Christian cultus is illustrated by the kingdom of nature. Manifold potential forces are present in the soil, in light and heat, in the dew of the morning and the descending showers. These forces are necessary conditions on which the growth of the plant depends. Christian cultus is the presence and active influence of a super-human, transcendent and spiritual world—a world, mighty and real, addressing us of itself and by its own agencies. In and by its own institutions the kingdom of Christ draws nigh to us, speaks to our hearts, moves our will, wins our love, thus calling forth in us confidence, adoration, prayer and praise.

The first requisite essential to a healthy state of public worship is a due recognition, especially in Christian teachers, of the divine virtue of cultus. The glorified Christ is present in His ordinances independently of personal faith and piety. Whether we discern the mystery and appreciate it or not, Christ is the vitalizing breath of Holy Scripture, the invisible substance of Baptism and the Lord's Supper, the Object actually confronting the human spirit in the ministrations of His own kingdom. The faithful minister speaks in His name and by His Spirit. Men of like passions as others His ambassadors certainly are; yet in any sense true to their heavenly vocation they represent a present Christ; they utter truth not human and earthly, but

divine and heavenly; and teach these truths not in the words of man's wisdom, but in words which Christ energizes with His own ineffable virtue. Says our Lord: All power is given unto Me in heaven and on earth. Behold, I am with you every day even unto the end of the world.

False emphasis we may put on cultus. We may look upon it as something external and mechanical. We may divorce it from worship; and regard the institutions of the Church as efficacious to salvation apart from the response of personal faith and hearty devotion. But if in our conception of divine services these two things are evangelically connected, then we cannot lay too much stress on cultus. The more clearly and unconditionally we recognize in the Church the presence of Christ by His Holy Spirit, and in all His ordinances and institutions a heavenly reality and an active influence depending on Himself alone, not on men, the stronger will be the motive to worship, and the more sincere and reverential will be our devotion.

Worship is unnerved and deadened by doubt. A God separated by an infinite chasm from man; a divine Christ above all heavens; a Holy Ghost living in the communion of the Godhead; a heavenly economy separated from the earthly;—these and cognate mysteries command assent, but do not provoke lively Christian devotion. When in theory the ministrations of the Church are divorced from supernatural realities, these ministrations become empty ritual observances rather than a divine presence and divine activities. Though a false notion does not change ordinances into formalities, yet it closes the avenues of the soul to the efficacious influence of the Word and Sacraments. Worship becomes a reverential form rather than a real spiritual transaction; not because in them Christ glorified is not present with the fullness of life and salvation, but for want of adequate personal faith, His veritable presence is not discerned. Not discerning such presence by the spiritual eye, the people, by the bodily senses, perceive in the Word and the ordinances only human speech and symbolical ceremonies. Natural elements, external rites and the sound of human words, leave the soul unmoved. When the Scriptures are heard as empty word-sounds, and sacramental ministrations accepted as meaningless solemnities, the worship of the congregation will be in the same proportion outward and formal.

Communications.

For the Messenger.

THE CHURCH IN BOSTON.

The transition through which our Church in Boston just now is passing, amounts to a very struggle for existence. Its peril is great, immediate, far-reaching, involving a congregation that has had a long and eventful history, a valuable piece of property, and the opportunity for an English missionary enterprise. All is imperilled in this crisis; but not beyond the reach of being saved. The able writers in the MESSENGER share in this view, as may be inferred from their communications, provided the real situation can be brought into notice, and the ways and means of coming to the rescue.

The pastor himself entertains gloomy forebodings. He has spent the best part of his life with the movement to plant the German Reformed Church in New England. He has used his own, and the money of his personal friends upon the enterprise, and the congregation here has co-operated in every good work. What he fears now is, that, through the general depression, more than any particular mistake or disaster, all these years of toil and zeal are liable to be lost. This is the burden of his anxiety in sickness and health: "What will be done about our church?" I have been at his bedside frequently during the past few weeks, and discussed the all-absorbing subject. He expresses himself without reserve, and would be glad to respond promptly to "Anxious Inquirer," in a late number of the MESSENGER. That this important information might not be delayed too long, I propounded a few leading questions, intimating that the substance of his answers might be given to the press. "Do that," said he, "and I will rest better to-night."

The interview reveals the following particulars. The congregation was organized about 1840. It occupied a position of independency common to the United Evangelical churches of that day. Pastor Schwartz began his labors in 1843, instructing the young in the Heidelberg Catechism, administering Confirmation according to Reformed usages, instilling higher views of the sacraments; thus he prepared the way for the congregation's reception into the New York Classis in 1855. Of his preaching and views of family religion, not a few members would say: "Mr. Schwartz is not liberal enough." At one time twenty-five families withdrew because the sale of beer was interdicted at a Sunday-school picnic. Later, fifty to sixty

families more withdrew to connect themselves with other Churches in their immediate neighborhoods. Its ranks were further depleted from year to year by emigration westward. Still the congregation numbers over one hundred faithful communicants and one hundred more nominal members, and maintains a respectable Sunday-school.

With the approval of his Consistory, the pastor has, until the past five years, performed missionary work in Lawrence, Plymouth, Holyoke, Greenfield, and other towns where Germans had settled. As the field enlarged the labor increased. In 1872, the pastor's brother, Rev. P. A. Schwartz, became his assistant in Boston, and remained while the new church was building, receiving a salary of \$1500 a year during his brief ministry. The congregation was re-chartered in 1874 to cover its new undertaking. By its original charter it could hold property amounting to \$30,000; by this, it can hold \$100,000 worth. The property bought contains 5200 feet of land, fronting on two streets, a part of which cost \$350 a foot. The improvements consist of an imposing brick, fire-proof, church edifice on Shawmut street, and two three story brick dwelling-houses on Tennyson street. Land and buildings cost in round numbers, \$70,000. The debt consists of a first mortgage of \$30,000, held by a savings bank, and of a second mortgage of \$26,000, held by the trustees of an estate. This second mortgage is further secured by property of the pastor and the pastor's children. It was not contemplated to erect so costly a church at first. The plan was changed to meet requirements of a new building law enacted by the city in consequence of the big fire.

At a fair estimate, as real estate sells today, this block would be cheap at \$60,000; (so it is pronounced) it ought to bring \$70,000. As real estate recovers, however, this property will rise considerably higher, because of its nearness to the Common, Public Library, the new Emancipation Monument, and Institutions of the Back Bay. In point of location for church purposes, it is acknowledged to be well suited to either an English or German congregation, or to both, so well is the church edifice adapted to this double use. We may see at a glance, then, what the loss will be, if the mortgagees, both of whom are urgent to have their claims adjusted, should realize the helplessness of the congregation and compel foreclosure.

The outlook, or prospect, as it were, is indeed gloomy. The church, founded over by pastor Schwartz for thirty-two years, has had to sustain itself against the popular indifference or formalism of most of the other German Churches. Its members are mainly working people, but although neither numerically strong nor potentially wealthy, it is respected by the English Churches of Boston, and its movements meet with favor and sympathy. Hence when the time comes for an English interest to engage its attention, its co-operation will be effective. It is worthy of note that the congregation with its pastor's aid, raised over \$7,500 in the last three years for interest on its debt, taxes, insurance, and current expenses; besides its annual benevolent offering for missions and its own poor. We may place its regular annual income at \$800 from pew rents, \$350 from the sewing circle, and \$950 from house rents. The Sunday collections, one service, average \$5, the last Easter collection was \$64, and the previous Easter's, over \$100. Such vitality is worthy a better fate than being obliged to succumb to the impending pressure. It is also a notable fact, that Boston, which contains a population of 540,000, and 200,000 more in its suburbs, beyond a radius of six miles from the State House, has a large German element. It is a haven for a foreign Protestant emigration whence many pass into heaven or into the great West. There must be, beyond question, plenty of Reformed (German) material to work on, and a fair proportion of English material, the offspring of Germans or attracted hither by its businesses, sufficient to form the nucleus of and feed an English mission. In one day, not over a month ago, pastor Schwartz conferred with ten Germans and two English whose proper spiritual home was found to be the Reformed Church.

Now as to what might be done to save the enterprise, with all that it implies, to the Church. And first, the property must be taken care of in some really business way; then second, an English mission started that will conserve the material of both languages. These two steps taken in full faith that the venture will repay the investment and fostering care bestowed upon them, will guarantee success. Let us suggest by supposition. Suppose some member of the Board of Church Extension, or Missions, or layman of the Church, whose fidelity is unquestioned, were to take up the first mortgage held by the bank, and hold it in trust for the Church; it could be had for this purpose at less than its face, say \$25,000. The German congregation would meet the interest quarterly, if need be, without straining. Then suppose the Church at large raise \$10,000 toward the second mortgage, depositing its funds with an elder of each

Synod until the sum is raised. To this \$10,000 pastor Schwartz will add \$6,000 more, thereby reducing the second mortgage to \$10,000. The mortgage so reduced can remain in the hands of the trustees of the estate at 5 per cent. interest, until the principal be paid or otherwise disposed of. The English mission would be expected to take care of the interest on this second mortgage. And certainly the \$500 would be a cheap rent for so desirable a house of worship of its own. And in arranging this mortgage the property of the pastor's children, now tied up, could be released.

I am chiefly responsible for these suggestions. Terms of interest, abatement of mortgages, &c., can easily be verified. Other ways and means, more satisfactory may be adopted. By any plan, however, the funds contributed by individuals, charges, or Synods, can remain with their own custodians until the final disposition. Only let what is done be done quickly. "Delays are dangerous." They have been "fatal" to some other kindred enterprises in New England. The congregation, gathered by pastor Schwartz at Greenfield, passed into the Methodist Church. Our Boards were appealed to, but at a time when help could not be extended. The Methodists proffered assistance and secured the interest. So the struggling congregation at Holyoke and at Lawrence with its neat house of worship, became Presbyterian, and the congregations at Shelburn Falls and Dedham became Congregational. The Presbyterians here have offered a sum nearly double what is required of the Reformed Church to save the enterprise, and offered this sum for a half interest in the church edifice on Shawmut street, which, had pastor Schwartz accepted, the possibility of organizing an English Reformed church would have been forestalled, at least for the present and near future.

It may be well to remember that this enterprise is not missionary, and never has been. Its history shows it. The pastor, however, and the congregation, will heartily approve any movement that will place all its property with itself and its projects in any Synodical position the Church may recommend. Its pulsations are all Reformed. And should the Missionary Board resolve to undertake an English mission in connection with the German interest, the way is not only easy but the door is open, and the invitation to enter cordial.

T. P. B.

prospects and permanent of Missions had the Church through him, were the Board to commission a suitable missionary and back him up with \$100 a month for two or three years, whether or not that missionary, in cooperation with the German pastor, could manage to take care of the English field, and give good, reasonable assurances to the friends of missions of its ultimate success.

For The Messenger.

NEW YEAR IN JAPAN.

The first day of the New Year, or perhaps, the first seven days of the New Year, are great festival days for the nation. In old Japan, New Year's day did not begin on our first of January. Before the reign of the emperor Sujin, 97-30 B. C., the celebration of New Year day, and other sacred festival days, was not uniform throughout the provinces. Under this emperor's reign a lunar calendar from China was introduced into the empire, and was generally adopted, which continued to be the authoritative calendar until 1872, when the Gregorian, or solar calendar was adopted. The lunar calendar differed but a few weeks from the solar calendar, when compared, being some twenty-five or thirty days back. The lunar calendar is still the national calendar in China. According to this lunar calendar the first day of the new year, falls on the 10th of our February, or thereabout. The Chinese, according to this calendar, this year, celebrate the 10th of February as their New Year day. There are still many countrymen who adhere to the lunar calendar in Japan, especially farmers living some distance from the cities of influence.

The first day or days of the new year, both in China and Japan were, and are still, festival days. The Japanese name of the first day of the year is *Guan jiteu* (beginning day). A few days before New Year day, there is a general sweeping of the house, called *Su Su baka* (dirt sweeping), when all their house mats are either renewed, and swept, or the face, or outside cover of the mat turned. The next step is to rearrange and decorate the house. This is done by placing two *Matsu* (pine trees), on each side of the entrance of the house, called *Kade Matsu* (gate pine), though now, both *Matsu* and *Sake*, (pine and bamboo), are much used. The Japanese house proper, has a large gate before it, although now, most of the houses in the cities and towns, are without gates, but open out on the street. In addition to pine and bamboo, they have long

fringe and tapering rope, made of rice straw, hung up over the gate, or along the eaves of the house. This external trimming produces quite a nice effect. Standing at the head of the street, or looking over the town from some eminence, one is reminded of a bamboo or pine forest. Sometimes three pieces of heavy bamboo, cut slanting at the ends with a bunch of rice straw and sea-weed, may be seen on either side of the gate.

On entering a Japanese house, one may see one or more sets of *Okazari* (offering to the gods), which consists of large and small rice balls, one above another, the lower slightly flattened, which reminded me of mother's bread loaves, before being baked—together with a little rice-straw, sea-weed, and a certain kind of leaf, and on the top of all a *Mikan* (orange). These offerings are made to different gods. One may be to the god of fire, and placed near the *Kamado* (kitchen range). Another may be to the god of water, and placed over the *Ido* (well), from which they draw no water the first day. Another may be to the house god, and placed generally near the *daikokubashira* (the large pillar in the centre of the house). There is generally an *Okazari* (offering to the god), for each member of the family, parents and children. The children of the heathen are not excluded in the worship of the gods. Can it be possible that the children of such who call themselves Christian, should be excluded from the worship of the true God?

These rice balls are eaten, after the festival days are over, after being boiled or baked. This *Okazari* is a Shinto custom, but all have *mashi* (rice bread).

In every house there is at least one room set apart for a *gochiso* (party). The first three days of the year, all labor or business is suspended, and every one in new or best clothes, either receive or visit friends. At these parties, *sake* (liquor made of rice), with certain medicine in it, to prevent disease or evil spirits from entering the person drinking it, is freely used. This is not now the belief, but was, when the present custom was introduced. At these parties they all sit around a circle, with the things they have prepared to eat, in the middle. At the head of the party may be several Japanese ladies playing the *samisu* (a guitar of three strings), and singing, while others are dancing, and singing, and straining themselves into all sorts of shapes, for the amusement of the company, and tea (*ocha*), is not wanting on such occasions. If possible, they do not use any old things on these festival days. *Okazari* is a family affair, there are special garb for women; long flowing *kimono* highly ornamented, and in going out, the person was attended by at least one servant.

There is commonly no service in the houses except they are strict Shintoists. The Mikado (emperor) being a Shintoist, has his *Shikohai* (worship of the four quarters), in his palace, the exact meaning of which I have not yet ascertained.

The second day of the new year is a sort of beginning day, when they begin their work for the ensuing year. If he happens to be a Jinrikisha-man, he will be in his best working clothes, and go walking along with his Jinrikisha (cart-carriage), with rice-straw, sea-weed and leaves tied on the back of the Jinrikisha, not caring whether he gets a person to draw or not, and yet, I suppose would not seriously object pulling some one if he were asked. If he is a student, he will begin his reading on this day, not as a task, but to show that he has begun his student life for the year, and so on by the different classes, although at present this custom is not general, especially among the higher classes. During these festival days there is much visiting done by friends near by, and congratulatory cards or letters with a present to those who live at a distance, expressive of their good wishes and feelings.

In olden times all bills were to be settled before the first of the year; for after the last day of the old year they could not demand back bills. Then all accounts were settled once a year, and later, once in six months, and now, once a month, except merchants, who settle on the 14th and last of each month—there are still provinces where accounts are settled only twice a year.

These new year days are the prominent festivals of the year. There are, however, a number of national holidays that occur during the year. On the 30th of January, the commemorate the death of the father of the present Mikado (emperor). On the 20th of March, as a spring service day, they commemorate the death of all the past emperors, from Jimmu Teno, first known emperor, 660 B. C., down. On the 20th of April, they commemorate the death of Jimmu Teno, who died 585 B. C. On the 23d of September, is the autumn service, when they again commemorate the death of their one hundred and twenty-two emperors. On the 17th of October, the first new rice is offered to the gods. On the 3d of November, the birthday of Jimmu Teno is celebrated. On the 23d of November, is a day set apart for the first eating of new rice, and on the 14th of February, they celebrate the ascension of Jimmu Teno to the throne, 660 B. C.

AMBROSE D. GRING.

YOKOHAMA, Japan, Jan. 23, 1880.

Family Reading.

ADORATION.

"All Thy works shall praise Thee, O Lord."
PSALM cxiv. 10.

God hath His solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, He hath set
The hiding of His power.

Year after year His rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In His appointed time.

Amid the strong recesses of the hills,
Fixed by His word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because His hand hath measured them of old;
The far out-goings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer
skies,
Is reckoned in His purposes, and forms
One of His argosies.

Where the perpetual mountains patient wait,
Girded with purity, before His throne,
Keeping from age to age inviolate
Their everlasting crown;

Where the long-gathering waves of ocean break—
With ceaseless music o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands,

The anthem of His praise shall uttered be;
All works created on His name shall call,
And laud and bless His holy name, for He
Hath pleasure in them all.

—Sunday Magazine.

DISPLEASED YOUR CHILDREN.

The parent whose chief aim with his children is to please them, will fail not only in his duty as a parent, but in his purpose with his children. There are times when his duty is to displease them; when it is better to make them cry than to make them laugh. If he neglects that duty at such a time, his children will in the end come to be more and more displeased with themselves, with their parents, and with everybody else. No parent can give his children permanent pleasure by striving only to please them. A friend whose principal effort is to please his friend—to be pleasing to his friend, or to give his friend pleasure—can never be a true friend, a friend whose friendship is to be desired. His first duty as a friend is to be right, and to do right, whether it pleases his friend or not. It is better for him to risk the friendship, or to lose it, by being faithful in speaking, or in remaining silent, in doing, or in refusing to do, than to swerve in the slightest from his duty as a friend, for the mere purpose of saving the friendship. And he who is readiest thus to prove himself the real friend, is surest to hold any friendship which is worth holding. If his friend is not pleased with such a course on his part, the sooner that friendship is broken up the better.

A public man may be a politician but never a statesman so long as he is bent on pleasing the voters of his constituency rather than of acting fearlessly for their highest welfare. If such a man attains to high office he loses more than he gains through his successes. No editor can become a power in the community so long as he seeks to conform to the views and wishes of his readers instead of shaping and directing them. Unless he is ready to defy, if need be, the preferences of his subscribers and the wishes of those who advertise in his columns, he will be unable to retain the respect of either readers or advertisers. No minister can please his people very long unless he is willing to displease them when occasion calls for it. That was a keen criticism on a clergyman whose failure was in the line of his most important work, "Poor man! he's too tender-hearted. He wouldn't offend anybody even to save his soul." He who would not displease another to save his soul will have poor success in either pleasing or soul-saving. Indeed, trying to please at any cost is poor business at the best.

Yet we ought to be pleasing to others, and we have reason to grieve when we fail to please those who are dear to us, or whose interests we have at heart. To make sure of pleasing, however, we must not aim at pleasing. It is our duty to live, but not to aim at living as the object of existence. Unless we are willing to lose our life in a good cause, our life is not worth saving for any cause. It is our duty to be in earnest, but not to aim at earnestness; to be happy, but not to aim at happiness; to be successful, but not to aim at success. Living, being earnest, being happy, having success, pleasing others, are results of a certain course of conduct, and a certain possession of character. To obtain these

we must aim at the being and the doing which bring these results. Our minds must be intent on the desired causes rather than on their gratifying effects. If we aim at the effects, we may miss the cause. If we attain to the cause, we are sure of the effects.

And in all our aims we are to have in mind those persons or classes who are to be affected by our action. He would be a poor professor who had no thought of the capabilities and needs of his students while deciding upon his proper course as a professor. No hotel proprietor could know what was a good house unless he had an eye to the comfort and enjoyments of the guests. A parent, a friend, a statesman, an editor, or a minister, would fail of doing his duty in his sphere, if he failed to consider well the individual tastes and preferences of those whom he seeks to benefit. Studying them to begin with, he is to do what is right, all things considered, regardless of the consequences, yet in confidence that the consequences will be just as they ought to be.

And if the choice comes between pleasing God and pleasing men, there ought to be no hesitation as to the decision. Paul was as desirous of pleasing men as anybody properly could be. He was "all things to all men," in the best sense of adapting himself to those with whom he had to deal for their good. "I please all men in all things," he said confidently, in the review of his course. Yet Paul never aimed to please men. His aim was ever higher than that. He was ready to break with Barnabas, or to stand out against Peter, as well as to defy the godless authorities at Philippi, or to rebuke the Roman governor at Cesarea. "Do I seek to please men?" he asked indignantly, in the bare thought of aiming to be a "man-pleaser." "For if I yet pleased men"—if I aimed or sought to please men—he added, "I should not be the servant of Christ."

No man who aims to please men can be the fearless and faithful servant of Christ; but "when a man's ways please the Lord, he maketh even his enemies to be at peace with him;" and such a man is more likely to please men than if he were aiming at that end continually. —S. S. Times.

SEVERE REBUKE.

John Locke, the English philosopher, was a favorite with many of the great noblemen of his age. They liked his robust sense and ready wit, and enjoyed even the sharp reproofs in which he occasionally indulged. On one occasion he had been invited to meet a select party at Lord Ashley's. When he came they were playing at cards, and continued absorbed in the game for two or three hours.

For some time Locke looked on, and then began to write diligently in a blank book taken from his pocket. At length they asked him what he was writing. He answered,—

"My lords, I am improving myself the best I can in your company; for having impatiently waited this honor of being present at such a meeting of the wise men and great wits of the age, I thought I could not do better than write down your conversation, and here I have in substance all that has passed this hour or two."

The noble lords were so ashamed at the written record of their frivolous talk, that they at once stopped card-playing, and began the discussion of an important subject.

Thomas Carlyle has uttered even a more pungent reproof of idle talk: "If we can permit God Almighty," he says, "to write down our conversation, thinking it good enough for Him, any poor Boswell need not scruple to work his will of it." —Youth's Companion.

"SOME GREAT THING."

Many Christian people are as willing to do "some great thing" as was Naaman, when he went away enraged at the thought of curing his leprosy by washing in the river Jordan. They often imagine that their success depends largely upon great attempts, favorable opportunities, and wide fields of labor.

Such should remember that a large portion of the work of the Lord Jesus Christ appears to have been done in personal, private conversation. It was in a quiet evening talk with Nicodemus that the great truth of being born again, and the glad tidings of God's love to a lost world, were so clearly stated that age after age has echoed with the wondrous words that Jesus spake. It was to one woman who approached Him as He sat faint and weary by Jacob's well, that He spoke of that well of water that springeth up to everlasting life, and enunciated the grand truth that not merely in Jerusalem and Samaria, but in every place where there were spiritual worshippers, there could be acceptable worship offered to God. That wonderful "sermon on the mount" was not preached to the promiscuous throng;

but "seeing the multitudes He went up into a mountain, and when He was set His disciples came unto Him, and He opened His mouth and taught them." Our Lord's great prophecy of the course of this age and its mighty consummation in His coming to judgment, was not delivered to a thousand gazing and wondering listeners, but with only a few of His most intimate disciples He "sat down upon the Mount of Olives" and answered their earnest question—"When shall these things be, and what shall be the sign of Thy coming, and of the end of the age?" His most wonderful discourse, followed by that prayer which seemed the beginning of the intercession which He still continues before the throne of the Majesty on high (John xiii.-xvii.), was uttered, not in the corners of the streets, nor in the precincts of the temple, but in the upper chamber where only His chosen disciples were assembled. More private still were His utterances when walking on the way to Emmaus with only two disciples, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself," and kindled in their burning hearts a flame of faith and love which never could be extinguished. It was on the shore of the sea of Galilee, with only His disciples around Him, that Jesus pressed upon Peter that important question: "Simon, son of Jonas, lovest thou me?"

Thus our Saviour dealt with men personally, singly, individually, or in little companies, where He could speak without reserve, and answer every question that might be raised; and those words that were spoken in secret have been proclaimed on the housetop; words which He whispered in the ear, have been told through all the lands and all the ages.

Perhaps while we are thinking of doing "some great thing" we are neglecting many little things. We are not without opportunities if we are content to labor in a narrow and lowly sphere; and a word in season, spoken to a few weary souls, which proves effectual to their salvation, is better than any conceivable amount of elegant talk poured upon the ears of listening thousands, who hear, and depart, and forget it all. Let us each in our little sphere do our little work; let us strive to bring men and women to personal consideration of the things of God! let us press upon their minds, kindly and earnestly, the thoughts of human need and human responsibility, and point out to them Christ as the Saviour of the lost, the helper of the weak, the Redeemer and deliverer of all who trust in Him. Nothing is little which glorifies the great God. —The Christian.

GRACIOUS.

Some years since a family moved to the West. They secured a piece of land, and began to make them a home. As years passed that home assumed shape and acquired beauty, and the wild land became a rich farm. Beyond their expectation even, they prospered in all they undertook.

Among the few books taken with them from their former home was the old family Bible. They had never used it much before; they used it even less now. It was kept on the stand at first; but in the small house it proved to be in the way, and was moved from place to place, till at last it was thrust on to an old shelf over the door of the cabin. When they entered their "new house" the Bible was put away with many other things "too good to leave behind, but not of much use."

Many years had passed, and one of their children was sick. For many days they watched by the bed-side. At last the doctor said, "To-night will be the crisis. As she passes it, so will she live or pass away." It was a fearful night. Most people know of some such night—a night never to be forgotten. Hour after hour those parents waited. Midnight had passed, and the clock had struck one, and still no change. At length the mother said:

"I cannot bear it any longer, I feel that we must pray and ask God to help us."

"But I have not prayed for years—not since I was a boy at home. And our Bible; I do not know that we have any."

"I think I can find it."

She went and sought the Book, which for years had been an incumbrance. She brought it out, and they both sat down to read it. O, how different it seemed now! Passages they had learned when children now glowed with brightness. How rich! how comforting! how wonderful it was! It seemed as if God was right there with them, and talking to them. For a long while they read and at last knelt down and prayed as they never prayed before. They did not pray for the life of their child, but for themselves that God would hear them. And God heard them, and that night of sorrow was turned into a morning of joy. To their bliss, their child awoke and began to recover.

It has seemed to me that that Bible illustrates the grace of God. How patiently it had waited for its time to speak! For fifteen years it had been neglected. It had been thrust from its place again and again. There was not room for it in the house. It was never spoken of but in jest. It was never looked at but to find for it a more obscure place. But it never murmured when thrust aside, and when it was reviled it reviled not again. At last its day came, the heart opened, and it was ready to speak and to bless. How it waited to be gracious! How ever after it blessed that home, filling the place it had waited to fill these many years.

We sometimes think our work is wasted because no results appear. We put a Bible in a careless home, and it is thrust aside on some out-of-the-way shelf and is never read. "A waste of effort and of money," one says. But by-and-by God touches the heart, and it yearns for guidance. Then the patient word comes forth to comfort and to help.

We teach a boy in Sabbath school. He seems heedless of all our words, and at length goes from us as indifferent as ever. But years after the Lord quickens him, and the seed we planted springs up and brings forth fruit. So patiently waits the grace of God. All His influences wait their time, and then enter the heart and bless. While we are rejecting or distrusting His grace, He is patiently waiting to be gracious. However long men delay, when they come and ask Him, He "giveth to all men liberally, and upbraideth not." —Richard Cordialy, D. D.

THE CHURCH SPIDER.

Two spiders—so the story goes—

Upon a living bent,
Entered a meeting-house one day,
And hopefully were heard to say,
"Here we shall have at least fair play,
With nothing to prevent."

Each chose his place and went to work;
The light webs grew apace;
One on the sofa spun his thread,
But shortly came the sexton dread
And swept him off, and so, half dead,
He sought another place.

"I'll try the pulpit next," said he;
"There surely is a prize;
The desk appears so neat and clean,
I'm sure no spider there had been;
Besides, how often have I seen
The pastor brushing flies!"

He tried the pulpit, but, alas!
His hopes proved visionary;
With dusting-brush the sexton came
And spoiled his geometric game,
Nor gave him time nor space to claim
The right of sanctuary.

At length, half-starved and weak and lean,
He sought his former neighbor,
Who now had grown so sleek and round,
He weighed the fraction of a pound,
And looked as if the art he'd found
Of living without labor.

"How is it, friend," he asked, "that I
Endure such thumps and knocks,
While you have grown so very gross?"
"Tis plain," he answered—"not a loss
I've met since first I spun across
The contribution-box!"

—Early Days.

A LIVING GOD.

Did you ever, I ask you, hear a religious man say, as years went on, that his religion had disappointed him? Nay, the life of our God is continued even now upon earth; and where that life is, there is the full, unending, irresistible power by which God will lead us from strength to strength, until at length we come to appear before our God in Zion. We worship no absent God. We serve no lifeless abstraction. We devote ourselves to no mere idle idea. We are buoyed up by no mere inflated enthusiasm. We serve a God living—a God present—a God who loves—a God who acts—a God who bids us trust Him to the uttermost, as we patiently pursue the path from whose end, even now, He is beckoning to us, whispering to us the while, as our minds are dark, and our hearts are cold, and our fears are great, these rich words of most abundant promise, "I have yet many things to say unto you, but ye cannot bear them now." —Canon Wülfenforce.

THE CHURCH, FIRST.

It is sad to note the great indifference toward the Church, even by professing Christians. Every variety of excuse is manufactured in extenuation of their course. One of the most common by the poor is the clothing, as if what we wear is proof of our Christianity, or as if only those who can afford fine clothing will be held to account for neglecting Christian duties. Others find it too wearisome, or have no time to interest themselves in the work of the Master, by faithfulness in attending upon public worship. The truth is, the Church is too often looked upon as of secondary importance. Many are very diligent to

attend the lodge or the social gathering, but are unwilling to exercise self-denial in matters which concern their eternal interests. Instead of the Church claiming their first attention, it is treated as of least importance. This plainly shows where the heart is. Worldly pleasure or advantage is eagerly sought after and cherished, and the individual soul and the Church of Christ are allowed to suffer. What account will you render, my friend, in the day of judgment, in pursuing such a course? The Church should be first, and all other things subordinated to it. Christ says, "Seek ye first the kingdom of God." —Salem Record.

THE WONDER OF GRACE.

This is the wonder of Divine grace, that brings so small beginnings to that height of perfection that we are not able to conceive of; that a little spark of true grace, which is not only indiscernible to others, but often to the Christian himself, should yet be the beginning of that condition wherein they shall shine brighter than the sun in the firmament. The difference is great in our natural life, in some persons especially; that they who in infancy were so feeble, and wrapped up, as others, in swaddling clothes, yet afterwards come to excel in wisdom and in the knowledge of sciences, or to be commanders of great armies, or to be kings; but the distance is far greater and more admirable betwixt the weakness of those new-born babes, the small beginnings of grace, and our after perfection, that fulness of knowledge, which we look for, and that crown of immortality which all they are born to who are born of God. —Archbishop Leighton.

LAW OF LEAP YEAR.

The Albany Law Journal says:—As leap year has come it is well to know what the law of leap year is. The law, it is said, takes no notice of parts of days, and as to the 28th of February, it takes no notice of the whole day. The 28th and 29th are computed as one day. For example: Suppose a note is dated on the 28th of February, 1880, payable one day from date. Ordinarily it would be payable on the 4th of March, and so it is on leap year, and not on the 3d. In Indiana the question has recently come before the supreme court, in respect to services of processes in 1876, the last leap year. The law there requires ten days' previous service for the entry of judgment. In the case before the court the judgment was premature if the 28th and 29th of February were to be computed as one day. The court said: "It must be regarded as settled in this State that the 28th and 29th days of February in every bissextile year must be computed and considered in law as one day." The question is set at rest by our statute 1 R. S., m. p. 610, s. 3, which provides that "the added day of leap year and the day immediately preceding, if they shall occur in any period so as to be computed shall be reckoned together as one day." This embraces statutes, deeds, verbal or written contracts, and all public or private instruments.

Useful Hints and Recipes.

CHOCOLATE CREAMS.—Two cups sugar, one-half cup water; boil ten minutes, take from the fire and beat until cool. Flavor with vanilla, roll into balls. Three ounces chocolate in a saucer steamed over the tea-kettle; roll the balls in it.

BROILED HAM.—Should the ham be very salty soak the slice to be used in warm water, letting it remain about twenty minutes before broiling. Then take out, wipe dry, and broil on a grid-iron, turning often; season with pepper and butter.

CHICKEN AND CEYLON MOSS FOR THE SICK.—Cut a small fowl into small pieces and put over the fire with three pints of cold water, four ounces of Ceylon moss (bought at a drug store), and half a teaspoonful of salt. Boil an hour and strain into cups or jelly mould.

VARNISH FOR GRATES.—To two pounds of common asphaltum, fused in an iron pot, add one pint hot boiled linseed oil; mix well, and boil for some time. When partially cold add two quarts of turpentine. Apply with an ordinary paint brush. If too thick add more turpentine.

FRYING PORK.—Salt pork should be freshened in cold water, or better still, in equal parts of water and buttermilk; the milk restores its freshness both to the eye and palate. Freshened in this manner, peppered, and resalted if necessary, dredged or rolled well with flour and fried in the oven, even salt pork is not to be despised. If it is fried on the stove the flying fat is always very detrimental to the perfect polish on our cook stoves, besides the stove is usually well occupied without the spider. I therefore always banish it to the oven, from whence the meat comes in tempting brown slices

Miscellaneous.

IRISH LAMENTATION.

Cold, dark, and dumb lies my boy on his bed;
Cold, dark, and silent the night dews are shed;
Hot, swift, and fierce hal my tears for the dead!

His footprints lay light in the dew of the dawn
As the straight, slender track of the young moun-
tain fawn;

But I'll ne'er again follow them over the lawn.

His manly cheek blushed with the sun's rising
ray,
And he shone in his strength like the sun at
midday;

But a cloud of black darkness has hid him away.

And that black cloud forever shall cling to the
skies;

And never, ah, never, I'll see him arise,
Lost warmth of my bosom, lost light of my eyes!

—Spectator.

THE WINTER PALACE OF THE CZAR.

The Winter Palace of the Czar at St. Petersburg is the largest in the world, and is the residence of the Emperor and his Court during the winter, at which time it is said to be inhabited by no less than 6,000 persons of all ranks. It is, in fact, a vast and imposing pile of buildings, directly facing the Grand Neva at the point of its greatest width. It is built in the form of a square, 455 feet in length and 350 feet square. It occupies the site of a palace which, during the reign of Peter the Great, belonged to Count Apraxin, the High Admiral, who made it a gift to the Czar Peter II. The Empress Anne caused it to be demolished in 1754, and it was rebuilt in 1762. That edifice remained until 1839, when it was entirely destroyed by fire. Eighty thousand workmen had been employed at the erection of the old palace, which was most splendidly decorated, and the loss of valuable furniture and works of art at the fire was, of course, immense. The catastrophe took place in the night, and it was with the greatest difficulty that the guards and police could prevent the mob from rushing into the burning ruins, not for the purpose of plunder, but with the view of saving the goods and chattels of their "Little Father." The soldiers were imbued with the same feeling; and it is said that the Emperor Nicholas, who was watching the progress of the flames with the greatest composure, was only enabled to put a stop to the self-sacrificing efforts of a party of grenadiers who were trying to wrench a magnificent mirror from the wall to which it was nailed by hurling his double-barrelled lorgnette at it. Nicholas had the strength of a giant, and the well-aimed missile shattered the mighty sheet of plate-glass to fragments. His Majesty turned, laughing, to an aid-de-camp, as the grenadiers held up their hands in horror. "The fools," he said, "will begin to risk their lives in trying to pick up my opera-glass. Tell them they shall be fired on if they do not desist."

The old Winter Palace had been built by an Italian architect named Rastrelli, in the Empress Elizabeth's reign, and so vast were its dimensions that it was said to be inhabited by more than 6,000 persons. The Imperial High Chamberlain used frankly to confess that he had not the least idea of how many apartments there were, or who lived in them; and it is said that when, while the conflagration was at its height, the firemen ascended to the roof, they found the leads inhabited by who's families of squatters, who had built log-cabins, and kept poultry and pigs, and even cows, among the chimney-pots. The origin of this strange colony was ascribed to the circumstance that it was customary to detail for service on the roof of the palace a certain number of laborers whose duty it was to keep the water-tanks from freezing in winter-time by dropping red hot cannon balls into them. Perhaps the oversteering of one of the stoves used for heating the bullets was the primary cause of the fire.

The Winter Palace was rebuilt in a year. The Emperor sent for an architect and told him that the new house must be finished within twelve months, or he would know the reason why. And Nicholas was not a Czar to be trifled with. At the end of the stipulated term the new Winter Palace was finished. A grand ball was given at Court, and nobody was sent to Siberia. To be sure, the enterprise had not been completed without a considerable expenditure of rubles, and even of human life. In the depth of winter more than 6,000 workmen used to be shut up in rooms heated to thirty degrees Reaumur, in order that the walls might dry the more quickly, and when they left the palace they experienced a difference of fifty or sixty degrees in the temperature. These atmospheric variations were occasionally fatal to the peasants, but this was before the days of Nihilism, when every Russian regarded it as a sweet privilege to die for the Czar.

Within the Winter Palace one be-

comes so confused by its extent, the immense number of its rooms, and the brilliant magnificence that he carries away but an uncertain picture of marble halls, ceilings covered with wondrous paintings, pillars of precious stones, with the richest damasks, all making a royal and fitting abode for the ruler over the greatest empire in the world. A magnificent flight of marble steps, surmounted by fine dark-green columns of polished granite, leading up from the Neva to the state apartments, forms the principal entrance, and is known as the "Perron des Ambassadeurs." This flight of steps leads to the most magnificent apartment, St. George's Hall, at one end of which is the imperial throne. The hall itself is 140 feet long and 60 wide. A range of pure white marble Corinthian columns, supporting an entablature and balustrade of the same material, extends the whole length of the walls, which are also of white marble. Even more elegant is the glittering drawing-room of the empress, with its gilded walls and ceiling, and its ornaments of malachite and gold. But the room most attractive to the generality of visitors is that which contains the crown-jewels, the most dazzling of all emblems of sovereignty. Of these the most splendid is the great Orloff diamond, which surmounts the imperial sceptre. It is the largest of the crown-diamonds of Europe, being about the size of a pigeon's-egg, and weighs 194½ carats, or about eight and a quarter carats more than the Kohinoor did when brought from India. It was given to the Empress Catherine II. by the famous Count Orloff, who purchased it from an Armenian merchant, and gave him for it \$360,000 in gold, an annuity of \$1,600, and a patent of nobility. It is said to have been stolen from the eye-socket of an idol in a temple at Seringham, India, by a French deserter. The Imperial crown of all the Russias somewhat resembles in shape the dome-formed patriarchal mitre, and typifies the sovereign's assumption of the ancient ecclesiastical authority. An arch of oak-leaves, formed of eleven great diamonds rising from the front and back of the crown, is surmounted by a very large uncut but polished ruby, supporting a cross of five beautiful diamonds. The central arch of diamonds is crossed by a bar of eight vast and perfect pearls, the domed spaces on either side of these arches being filled with leaf-work and ornaments in silver, covered with diamonds and underlaid by purple velvet. The band supporting the crown and surrounding the brow of the Emperor is studded with twenty-eight great diamonds, while a large sapphire of a rich but slightly greenish-blue color, with a superb diamond of elongated form, surmounts the orb. An appropriate companion for this gorgeous diadem is the coronet of the Empress, said to be the most beautiful set of diamonds ever brought together into a single ornament. Among the hundred diamonds of exquisite water which compose this unique gem are four of very large size and perfect beauty; sixteen similar but smaller stones, and eighty not less perfect; while the whole are surrounded with a great many others of brilliant lustre. Here, too, is a diamond necklace, each stone of it a princely fortune, composed of twenty-two single vast diamonds, from which fifteen huge pendant stones are supported.

The hall called the Saloon of Nicholas is large enough to contain 1,500 persons, and is lighted by twelve immense chandeliers of crystal, which on fete occasions blaze with 5,000 candles; at the end are buffets reaching to the ceiling, on which are ranged gold and silver plates, some as much as two feet in diameter, and all displaying marvelous skill of workmanship. At the side of the room opposite to the throne are two tables of solid silver. Around the room stand six high silver candelabra; six more are fastened to the walls, and chandeliers of silver are suspended from the ceiling.

The golden saloon has its doors and all its woodwork covered with solid gilt, and its walls and ceiling are heavily ornamented with gilding. Over the mantel is inserted a long panel of mosaic work, representing an Italian landscape. This panel has a value of \$300,000. The room is furnished with crimson draperies and contains mosaic tables, vases several feet high of malachite, jasper, etc.; a beautiful fire-screen, consisting of one large plate of crimson glass standing in a gilt bronze frame; marble statues and candelabra of lapis-lazuli, and much other elegant furniture. This was the saloon of the late Empress, mother of the present Emperor.

The malachite hall has its walls ornamented with sixteen malachite pillars, reaching from floor to ceiling; two malachite marble mantel-pieces and malachite vases. The doors and trimmings of the room are of solid gilt. One room has remarkable doors, each of which were told cost 4,000 roubles, equal to \$3,000. They are of rosewood, inlaid with wood of the palm tree, and the pa-

nels are ornamented with paintings on porcelain. Another room communicates with the adjoining apartments by several sets of folding doors of tortoise-shell, inlaid with a fine pattern in gold, and each pair of these doors cost \$12,000. In still another room each panel of doors bears a large oval medallion, either of wrought cameo or an imitation of it, made at the manufactory of Sevres china near Paris. A very valuable mosaic table, its top representing eight separate Italian landscapes, was the gift of Garibaldi to one of the Grand Duchesses. A massive silver mantel set of clock and vases, curiously and heavily wrought, together with the central chandelier in the room, were presented by the City of London, to the Emperor of Russia, at a cost of \$300,000. But the most magnificent of the chambers is the White Hall, in which the Court fetes are held, and which is finished in pure white and gold.

In the building, also, are the high church and various chapels, where the Imperial family perform their devotions, a spacious hall dedicated to the memory of field-marshal, among whose portraits is that of the "Iron Duke," who at Waterloo crushed Napoleon and strengthened the throne of Alexander. The generals of the year 1812-14 are portrayed in another hall. A court theatre in another part of the building affords amusement to those to whom the pageantry of empire is often wearisome, and an immense hall of armor contains curious and valuable specimens of artistic skill and historic interest in this department.

One of the most interesting features of the Winter Palace is the Gallery of Peter the Great, which contains many curious memorials of that remarkable man. Here are his turning-lathes and instruments for carving, and numerous specimens of his handicraft, together with his telescopes, mathematical instruments, books, and walking-sticks. His gigantic stature is shown by the wooden rod which marks his height, and the heavy iron staff which he used to carry attests his herculean strength. The grim warrior comes back to us in his effigy in the dress of the period, embroidered by Catherine I. for her coronation, wearing the sword with its hilt of nephrite.

The gift of Augustus, the features of Peter after death, there is a cast of his face made during his life-time. The small gilt chariot in which he occasionally drove, and even the horse which he rode on the decisive day of Pultowa, when he defeated Charles XII. of Sweden, are preserved here, though the diminutive charger does not seem higher than the stuffed wolf-hound at his side. This gallery contains the famous peacock clock presented by Prince Potemkin to the Empress Catherine. By ingenious and complicated mechanism, the gilded peacock, in the shape of which the time-piece is made, expands its tail at the hour, which is announced by a golden cock that flaps its wings and crows, while an owl rolls his eyes, and a grasshopper peeks away at a mushroom in harmony with the principal performers. Here, too, is a valuable collection of snuff boxes left by various sovereigns, one of which was the gift of Frederick the Great to one of his generals. Another, studded with superb diamonds, bears a miniature portrait on ivory of Mahmoud II., Sultan of Turkey, who presented it to the Empress Alexandra, wife of Nicholas I. It contained a fine shawl. A melancholy interest attaches to a snuff-box with portraits of Marie Antoinette and her children, which was presented, by Louis XVI. on the scaffold, to his valet de chambre, Clery.

The Winter Palace communicates, by a bridge somewhat resembling the Ponte de Sospiri at Venice, with an older palace—the Hermitage, so much affected by the Empress Catherine. In the Hermitage is one of the largest collections of engraved gems in existence, comprising, among other treasures, the renowned cabinet of the Duke of Orleans, father of Louis Philippe. A very valuable ring was stolen some years ago from this department, and sold by the thief to a jeweller, from whom it was purchased by a nobleman, who made a present of it to one of the members of the imperial family. It was immediately recognized, and an inquiry instituted which led to the discovery of the thief. As he proved to be a person of considerable standing and position, his offense, which would once have sent him to Siberia, was overlooked, and the matter hushed up.

A glance at the picture galleries of the Hermitage reveals many valuable works of the masters, especially of the Spanish and Flemish schools. There are some of the best works of Rubens, Murillo, Van Dyck, Rembrandt, Tintoretto, Teniers, Velasquez, and other renowned artists. Here, also, are the treasures collected at untold expense at Strawberry Hill by Horace Walpole; the collection of Baron de Thiers; the Barbarigo collection; the best pictures from the gallery of Queen Hortense;

while some of the spoils with which the Great Emperor enriched the Louvre found their way here in 1814, when a part of the Malmaison collection, formed by the Empress Josephine, was bought by the conquering Czar. There are other reminders of the fortunes of war in several pictures that formerly belonged to Marshal Soult. Nowhere out of Spain is there such a fine collection of Spanish masters, while the English department is the best on the Continent. Here, too, is the famous *Farm-yard*, the masterpiece of Paul Potter, and many admirable specimens of the leaders of the Italian school, to say nothing of the productions of Russian pencils.

It is curious to turn from these treasures of modern art and taste, to the collection of antiquities from the Cimmerian Bosphorus and Siberia, among which are vases and ornaments of gold and silver of the best Greek workmanship; massive gold weapons and jewelry of the ancient Scythians, and bronze, iron, and stone implements of the Tartar race. Indeed, the collection of antique objects of art is the most perfect and interesting in the world, far surpassing that of Naples and other Italian cities; while here may be seen the curiosities obtained from a mound at Kerch in 1831, long known to the Tartars as the "Hillock of the Brave." In a tomb of hewn stone within this mound, were found the remains of a Scythian prince side by side with his favorite wife, his querry, and his war-horse. Here were also found his crown, his weapons of gold, his ornaments and golden robes, and bronze vases, still containing the provisions for the long journey, which had lain untouched for more than 2,000 years. They are now preserved, with the other treasures of the Cimmerian Bosphorus, in a magnificent room, the roof of which is supported by twenty monolith columns of grey granite.

The Romanoff gallery, in the Winter Palace itself, contains portraits of every sovereign of the Romanoff line since Michael Fedorovitch, including many pictures of Peter the Great.

The visitor to the Winter Palace, weary of gazing on gilded cornices, and silver hangings, plates of solid gold, and great public halls with their vases of jasper and malachite and tables of porphyry, and is shown a little room, the smallest and plainest in the vast edifice. A narrow iron camp-bedstead is in one corner, and the rest of the furniture is of the utmost simplicity. On this hard bed, on which his grey military cloak lies folded, the austere Nicholas, the father of the present Czar, used to sleep, and here he died on March 2d, 1855, while the Crimean war was raging, his demise being hastened by news of the disastrous repulse of the Russians at Eupatoria. Everything remains as in his life: the portrait of his favorite daughter still hangs over the bed; his sword, helmet, and military cloak are where he left them; and even his pocket-handkerchiefs lie undisturbed on his simple writing and toilet tables. A half finished letter is on the blotting-pad on the bureau. There is the pen with which he wrote; there are the envelopes and sealing-wax he used. The shadow of the hand of Death seems to pervade the whole place. A grenadier of the Golden Guard of the palace is always on duty over these relics.

THE THOUSAND WELLS.

A wonderful place in Arizona is Tinajas. The mountains have one face of hard, smooth granite. All the water falling upon this basin has to flow through nine tanks, one above the other. The lower tanks, says the Arizona *Sentinel*, are of easy access, and are often drained of their contents by men and animals traveling between Yuma and Sonora. The upper tanks are approached only by circuitous and difficult climbing over rocks. To one standing below they afford no indications of their existence, nor does climbing the smooth, steep mountain-side seem possible to one unacquainted with the way they do it. In the upper tanks water has never been known to fail. To this water comes game of all kinds in great numbers from the great waterless country around Tinajas. Antelope, mountain sheep, and deer of several kinds come in herds. The Papago Indians who inhabit the country are superstitious, and avoid Tinajas with abject horror. Within two miles of this water are certainly one hundred and fifty graves, each marked by rows of stones in the form of a cross. Scores of men famished for water have expended their last strength in reaching Tinajas, only to find the lower tanks dry, and, ignorant of the upper ones, have lain down in despair to die. The bodies have been buried by later travelers, and the graves marked, Mexican fashion, by a cross of stones. Every heavy rain pours a whirlwind torrent

through the tanks, washing them out to the very bottom. The number and variety of birds here are marvelous. All around Tinajas is the remarkable vegetation of the desert.

Selections.

The reward of one duty is the power to fill another.

Better be upright with poverty than wicked with plenty.

He is not only idle who does nothing, but he is idle who might be better employed.

The veil which covers the face of futurity is woven by the hand of mercy.

The greatest man living may stand in need of the meaneast, as much as the meaneast does of him.

Our path is to be upward from the start; there is no grade downwards on the road that leads to God. He calls to us from above.

He who brings ridicule to bear against truth finds in his hand a blade without any hilt—one more likely to cut himself than anybody else.

We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature.—George Eliot.

The best preaching is the preaching of the Gospel. The stress is on what is true, and altogether too much attention may be given to what is false; and the apparent strength of scepticism is apt to be taken at par, when it is really a great deal less. The plain truth of Christ finds a response in most hearts, and doubts are flanked by Christ's love that are stubborn before man's reason. The beautiful and tender invitation of Jesus persuades and overcomes.

Science and Art.

SIXTEENTH CENTURY PAINTINGS.—Over 600 paintings, the works of distinguished artists of the sixteenth century, have been discovered in government buildings in Florence, and are to be placed in the Uffizi gallery.

A RELIC OF THE PAST.—At Gaza, on the 6th ult., an Arab was quarrying stone in a place about four and a half miles distant from the town, and unearthed a marble figure of a man. The following are the dimensions given by an Arab eye-witness, namely: "Three feet from top of head to end of beard; 27 inches from ear to ear; from top of forehead to mouth, 18½ inches; from shoulder to shoulder, 54 inches; from crown of head to waist, 44 inches; from the armpits to the base of the shoulders, and the beard is long, indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, where the hand is hidden by the drapery of a cloak covering the shoulders." There is no inscription either on the figure or on the pedestal, and the latter is a huge block, carved in one piece with the god. It was found in a recumbent position buried in the sand upon the top of a hill, near the sea, evidently removed from its original site, which is unknown. Its estimated weight is 12,000 pounds.

AN ARCTIC FRUIT.—The successful expedition of Professor Nordenskjöld has proved that the shores of the Arctic sea are not so inhospitable as had been generally supposed. Perhaps the most interesting of the minor discoveries made by the learned explorer is the finding of a new remedy against that dread of all navigators and the particular scourge of Arctic expeditions—namely, scurvy. It appears that there was not a single case of this disease during the whole voyage; and this remarkable fact is due not to the employment of lime-juice and other antiscorbutics in ordinary use, but to the use of a curious little berry, hitherto unrecognized, produced by a plant which finds an ephemeral existence in the snow and ice during the short Arctic summer. The berries are found in great abundance, and are said to be a favorite fruit with some of the natives of the great ice world. Its flavor resembles that of the raspberry, but is more acid. The mode of preparation adopted on the voyage of the Vega was to dry the berries and then preserve them in the milk of the reindeer, which was allowed to freeze. In this state the fruit can be preserved for an indefinite period.—The Colonies and India.

Personal.

John Bright proposes a government commission to buy up Irish land, and sell it to tenants on time.

The Rt. Rev. W. H. Elder, Roman Catholic Bishop of Natchez, has been appointed coadjutor of the Archbishop of Cincinnati, with the right of succession.

Rev. Job F. Halsey, D. D., long pastor of the First Presbyterian Church at Norristown, has resigned on account of age and increasing infirmities. He is eighty years old, and has been in the ministry sixty years.

Father Curci, a Roman Catholic who some time since incurred the displeasure of the Vatican, and is now living in retirement in Naples, has written a preface to a new Italian translation of the New Testament, in which he deprecates the Scriptures are so little read by Italian Catholics.

When President Porter recently sat down to dinner with the other members of the Yale faculty and their guests, he was astonished to learn that the dinner was attended by the Sheriff. A shrewd Boston merchant had taken the opportunity to force a New Haven hotel-keeper to pay a debt of \$500, and the money was paid before the dinner was eaten.

Hon. Edward McPherson, who retires from the editorship of the *Press*, has been in charge of that journal since October, 1878, when he resigned the position of Chief of the Bureau of Engraving and Printing in the Treasury Department, to re-enter journalism. It will be remembered that he sat in Congress two terms, and was Clerk of the House of Representatives from 1869 until that body passed under Democratic control in December, 1875.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. C. U. HEILMAN,
Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.
For Terms, see First page.

WEDNESDAY, MARCH 3, 1880.

THE UNSELFISHNESS OF CHRIST.

The Apostle's argument for the self-sacrificing devotion of Christians, is, that "even Christ pleased not Himself." Although, at His incarnation, He retained His Divinity, He yet emptied Himself of His glory, laid aside all those outward distinctions which would have secured the recognition of men—"made Himself of no reputation, and became obedient unto death, even the death of the cross."

It is impossible to suppose that any desire to ameliorate His own condition could have induced Him to submit to a life of trial and a death of ignominy. "Look," says one, "at His character," as revealed in utterance and action, as stamped upon His system and displayed in His power, and say whether such callous aims could ever have visited the fineness of His gentle thoughts; whether His heaving tenderness of heart comports with the stern and brawny spirit of one who knew no other aims than those of personal emolument. Surely the soft-eyed dove of heavenly affection could not have nestled in a bosom clamped by the iron paw of lion-like ambition; nor could wounded peace have dropped its lonely tear and sighed away its meek anguish in a breast passion-fretted by the goadings of selfishness. No beatings of compassion has the heart wherein are caverned out the winding galleries of deceit, nor lurks the shrinking family of pity in the soul swept by the carnival of scorn. With all His might and majesty, so far from triumphing over or enslaving the weakness of our nature, His was a spirit hourly alphabetized in the griefs of man, whose daily task it was to spell out in lonely anguish the slow syllables of mortal woe. Instead of exulting in the mad gratification of triumphant genius, He walked the earth in peaceful misery, ceaselessly descending what seemed to be a silent staircase of gloom. His very life here below—the only form in which earthly good could hold, was passing away, and had His been a self-loving mortal eye, it surely would have blanched when His last disciple had forsaken Him and fled, and 'no object met His gaze, but an infuriated mob behind Him, and a gory cross before Him.'"

LAW AGAINST PROFANITY.

The Senate of Maryland has passed a bill from the House, punishing by fine and imprisonment at the discretion of the Court, "any person who shall, by loud and unseemly noise, create disturbance in any neighborhood in any city or town, or who shall profanely curse and swear, or use obscene language on or near any street or highway, within the hearing of any person passing."

If this bill is signed by the Governor it will become a law, and this fact seems to have aroused the indignation of the *Brooklyn Eagle* to the highest pitch. It thinks that this is an abridgement of human liberty, and plainly tells its readers that while it has no sympathy with "unseemly noises," and wishes what Lord Bacon called the "Sibilant, or hissing sound," could be stopped in the mouths of boys at public places, "There are occasions when swearing is not inconsistent with the dignity of human nature." When we note that the bill against which the *Eagle* protests, has reference to profanity and obscenity rather than a judicial oath, with which it cannot be confounded; and that the expression quoted runs right up against the Decalogue, our contemporary's words

are cool and defiant to say the least of the matter.

The *Eagle* thinks that the spirit that would deny any man the luxury of taking God's name in vain when a tight boot pinches his corns, belongs to the age of feudal tyranny, and is especially to be deprecated in Maryland, where Lord Baltimore, although a Roman Catholic, said it was not right to roast a Quaker because of his religious belief. It is all well enough to talk that way, but the cases are very different. Legislation, such as the bill of the Maryland Senate proposes, prevails to a greater or less degree almost everywhere in civilized countries; and it is not regarded as a mixing of Church and State, or as putting a limit upon the rights of any man's conscience to protect others from indecent ribaldry. The civil authorities have as much right to uphold the first commandment as the eighth. If individuals and communities can be spared from public insults to their God, and violations of common proprieties of life, only by the law, it is time for the law to assert its power; and if as the *Eagle* unjustly says, the proposed law will fill Maryland with prisons, it only shows the necessity for passing it at once.

If a man chooses to build a room with deadened walls and go into it to curse his shoemaker, we suppose no one will interfere, but he has no right to offend decency by inflicting his vile words upon an unwilling public.

AFFAIRS IN RUSSIA.

Affairs in Russia are of course unsettled. It is said that the Court has been notified that there is no use to make preparations for an illumination at the approaching Imperial Anniversary, as there will be such a blaze at that time as the world has not known since Nero burnt Rome. Attempts have been made to carry out so many projects, that it is unsafe to disregard them. Just now, suspicion seems to fall upon the students of the University, and the people, tired of the dangers that involve every interest, say that if another effort is made to destroy the life of the Czar at the celebration of his accession, the buildings will be burned, and all connected with the school put to death. The regicidal spirit, like any other, may become an epidemic mania, and anarchy is apt to find its correction when men see their own liabilities.

A COMPLAINT.

A young pastor writes to us under form of an allegory, and makes a complaint, the plain statement of which is that some of his older ministerial brethren have attended funerals and solemnized marriages within the bounds of his congregation, without the common courtesy of consulting him about it. The excuse is, that they were former pastors, and old friends, and that the people wanted them to come.

This is a nuisance that ought to be abated, and if a minister has not delicacy enough to keep out of a brother's charge, he ought to be reported to his Classis, and made to feel that he is violating the constitution of the Church. There have been rare and peculiar cases in which parties seem to have been justified in asking for the services of some particular minister, and as a general thing there has been a gracious yielding of the point, although occasionally a sensitiveness has been shown that was not altogether wise or creditable.

But as a rule this infringement ought to be discouraged. In nine cases out of ten those ministers whose services are in such demand among "old friends" in "former congregations" fish for all they get. They smell a wedding cake six months before it is baked, and loiter around to spy the first smoke that curls from the oven; and if they do not get that fee it is not because hints, and pleadings of old relations and plain asking have not been resorted to. If the pastor is not even consulted the meanness is intensified.

When a man resigns a pastoral charge he is in duty bound to leave the good will and fixtures to his successor. It is hard enough at any rate for a new incumbent, to take up the work of one

who has been doing duty among a people for a long time, and who may be more popular just as he is about to leave than he ever was before. And it is easy enough for the "late lamented" to keep up such relations among the "old friends" of the "former congregations" as will annoy rather than encourage a succeeding brother. The hold which marriages and funerals give a man upon individuals and families, belongs of right to a new pastor, and the old one who meanly trades upon the capital of past relations, may after all care as much for the fleece as he does for the sheep.

We yield to no one in our estimate of the love a congregation bears for one who has broken to them the bread of life, but we have always found that the most appreciative people show their love for an old pastor by their fidelity to a new one. Strong as their personal attachment may be, there is an official relation which is higher. There is nothing more painful than to have what a previous minister did, cast unnecessarily and offensively into your teeth; and there is nothing more humiliating than to see the late incumbent encouraging such proceedings by winks and inuendos. The man who feeds upon that kind of vanity can relish very poor diet. The probability is that he went away in the midst of discouragements. The salary was small and poorly paid, and the perquisites few; and yet he will come back from his richer field and gobble up what should feed the man who has taken up his abandoned work. That is ungenerous to say the least of it. Besides such interferences weaken pastoral relations, and have a bad effect in every way.

The people ought to know better. It is said that a woman generally praises her first husband when she is talking to him who is to become her second, and this is often the case with certain persons in every congregation when there is a change of pastor. They whine about Mr. So-and-so's fidelity, and we have thought they ought to do like the congressmen when a fellow-member dies: wear crape on the left arm for thirty days and then go entirely out of mourning.

MERCERSBURG COLLEGE.

If the synodical editorship of the MESSENGER means anything, it means that the Synod thus represented should have its claims and interests therein truly set forth. Not, of course, to the exclusion of what pertains to the Church at large and is of equal importance and benefit to all. We have no idea that any such sectional consideration was in the minds of those who projected the present arrangement. As far as possible the tri-synodical union as regards publication matters should be such in fact; and the Church paper representing the union should speak one sentiment, its several voices harmonizing in spirit and purpose. At the same time, however, each Synod has its own peculiar work and duties, and important interests to maintain; and these, while they should be dear to the hearts of all the members of the Church, should receive the special support of the Synod to which they immediately belong. These synodical interests should receive due attention through the editorial columns of the Church organ, in which the Synod is a partner.

What we have now said applies with full force to the educational institutions under the care of the Potomac Synod. Mercersburg College is such an institution. We feel a deep interest in all the colleges and seminaries of the Reformed Church. The success of Franklin and Marshall in receiving ninety thousand dollars of the Wilhelm bequest has made us more glad than words can express; and every true member of the Reformed Church rejoices over it. The Potomac Synod has an interest in that college, and is proud to claim it as her own. But she has also a college that is her own in a more organic and more rightful sense. Her own, in the most sacred meaning of the word, by a title that is not of the world, and stronger than any civil or legal bonds, a title that is secured by the sublime act and faith of the Church, binding that Christian institution to herself as a child to its mother.

For the Synod not to protect and nourish that child—not to use every rightful means to such end—to close her eyes to its necessities and financial embarrassments—to let it sink out of existence, or fall into the hands of strangers—would be a folly and a crime, that must be regarded with a sense of so great wrong that the mind refuses to forecast any such possibility.

The favorable action of the Potomac Synod, devoting nearly two days to the consideration of questions in reference to the salvation and best interests of the college, is sufficient proof that the Synod considered the interests of the college equally her own. The great question was: What are the best means of saving to the Synod one of her most efficient agencies for the accomplishment of her high and holy mission? It was a question, as to whether a vital interest was to be preserved, and how it was to be done. The weight of the question was felt by the whole assembled body; and the action finally taken showed, that Mercersburg College was regarded by Synod as her chief ornament, and her strong tower. We will not assert that Synod did all that the importance of the case demanded; but enough, surely, to satisfy all, that she was in profound earnest in the effort to place the college on a solid foundation.

The action of Synod directing the College Board to send out an agent to solicit funds for the present necessity, and for endowment, was at once complied with, and the President of the faculty, Dr. Higbee, was selected as the most suitable person for the work—upon which he entered without delay. Recently he reported through the MESSENGER what he had so far done, and since then he has secured several hundred dollars more. But evidently our people respond too feebly, and not with sufficient liberality, to a call so urgent, and in behalf of a cause whose importance for us as a Church (and the Potomac Synod especially) cannot be over-estimated. Brethren—you especially to whom God has committed an abundance of earthly possessions, for His use—can you take no pleasure in the thought, that it is in your power to save a property to your Church that is worth eighty thousand dollars, by furnishing twelve thousand to pay off its debt? Christian men! can it be, that you do not concern yourselves about a cause which the united wisdom and piety of your Synod has declared, after mature deliberation, to be worthy of your munificent liberality? Do you not wish to serve the Lord with your means, and honor Him with your substance? What becomes of the Christian profession without such practical service? Take a common-sense view of the matter, and see if the Lord does not make the demand on you to heed the voice of the Church, and by a liberal act save the college—that school of Christ—and preserve it as the glory of our synodical heritage.

We expect to say something more on this subject in next week's issue of the MESSENGER; and we shall then try to present a practical measure for the securing of the funds for the present necessity, and so facilitate and hasten, if we can, the work of the Agent.

K.

FOUND GUILTY.

The charges preferred against Rev. Edward Cowley, for cruelty to the children committed to the care of an institution in New York City called the "Shepherd's Fold," of which he was the rector, have been too well-established to admit of any doubt. Eminent ministers of the Episcopal Church came forward and not only asked a suspension of judgment, but entered bonds for him until the case was fairly tried before the civil courts. But the testimony was so clear and overwhelming, that the jury was not long in pronouncing him guilty, and he was sentenced to one year's confinement in the penitentiary and to pay a fine of \$250. It is thought that some of the poor little creatures whom he nearly starved and froze to death, will never fully recover. There are twenty-five different indictments against him, and if they are all prosecuted the Shepherd will have a long time to stay, in jail. It is terrible to

think that such atrocities have been committed under the garb of Christian charity.

THE "MESSENGER" AT FREDERICK, MARYLAND.

Our General Agent finished his work of canvassing for the "MESSENGER" in Frederick, Md., on last Saturday week. We are gratified to be able to report, that, with the aid of the local Agent, Genl. John A. Steiner, he succeeded in adding sixty double sheet cash subscribers, to the list at that place. These additions make the list one of the largest on our Mail List for any one single congregation in the Reformed Church.

We have always had a respectable list at this place. During the long pastorate of the late Rev. Dr. D. Zacharias, he himself acted as our local agent, preferring to do this kind of work himself, as well as all benevolent work within the bounds of his charge, thus keeping out of it all traveling agents for any particular general Church object whatever. During all that time, except for a short period, he was in full sympathy with the "MESSENGER," and worked faithfully for its interests after his own chosen manner of doing such things.

The present pastor has always been friendly to the "MESSENGER," and his hearty commendation of it aided much in insuring the late successful efforts in its behalf among his people, by whom he is most highly esteemed. May the "MESSENGER" ever find full access to the good people of Frederick, and be the means of greatly benefiting them, as well as of aiding the pastor in the successful prosecution of his important work among them.

After finishing at Frederick, the Agent spent a few days at Shamokin, Pa., and with the co-operation of the pastor, Rev. T. J. Hacker, secured thirteen new double sheet subscribers. He is now at [blank] place also we expect to receive a favorable report.

F.

Notes and Quotes.

We are glad to announce that Dr. Fisher's health is improving. He was down stairs for the first time, since his illness, on Sunday. He will be able to leave home in a few days.

The letter published this week from Lancaster, came to hand just as our last issue was going to press. It has not, however, lost much by the delay, and will be read with interest.

The error in the midst of our acknowledgments last week, which made Dr. Eschbach a minister of the Lutheran Church, is so palpable, that is scarcely needs correction. Every one will know that it was an oversight. Mistakes that do not mislead any one, although annoying, are not dangerous.

Sometimes the curious turn things take is amusing all around. The ancient jibe against the young lady who was only "Piscopal pious" is now matched by the story of the interesting stranger at camp-meeting, who replied to the usual question asked by a young apostle of the emotional school:—"My dear young friend, have you got religion?" "Oh! no, indeed, thank you. I'm a Presbyterian."

The communication in this week's issue, in regard to the "Church in Boston," will be eagerly read. Pastor Schwartz has been prevented by sickness from answering inquiries, and has, therefore, had some one to do it for him. He hopes soon, to be able to make some statements in regard to the field that is now attracting the attention of the Church. An acknowledgment of funds sent to him will be found elsewhere.

The *Lutheran Standard* says:—"In Dr. Morris' translation of Wildenbahn's 'Diet of Augsburg,' the commandments are numbered according to the Reformed theory. His attention having been called to this, he intimates that in his opinion the Lutheran is not the true biblical division of the commandments."

If he so thinks, he has a right to adopt another which seems to him better. But has he a right to change the text which he professes to translate? That is the point that claims his attention. He has taken even greater liberties in his translation of the 'Blind Girl of Wittenberg,' and Lutherans have reason to complain, whatever his opinion may be in regard to the subject-matter involved."

The translation of the "Blind Girl of Wittenberg," which Dr. Morris published perhaps twenty-five years ago, contained some very plain statements in regard to the different views of the Reformers of the XVI Century with reference to the Lord's Supper, which some of the Lutherans of that day might have read with profit in the midst of their clamor against us. It appears, however, that one whole chapter at least, bearing upon this point, was omitted in that translation. It told too much for Lutherans to bear. Now, however, that Church is coming nearer to its standards, and the entire work will be given to the public.

Communications.

LETTER FROM LANCASTER.

Let it be newsy, not theological, philosophical, or even literary, but giving items in the progress of matters and things at this Church centre. So we will try to make it—a letter, not an article.

We have never known a winter, or season, we will call it, in which the social life of Lancaster has been so active and stirring in the way of mutual improvement as the present. The Young Men's Christian Association has had lectures weekly, the Star Club has been studying the Geography of the Heavens, and this is followed now by the Plant Club for the study of Botany. Then there is the Thursday Club, that meets for social entertainment in various forms, the Cooking Club, not to mention other associations of various sorts, and last, but not least, the Clio-sophic Club, numbering from thirty to forty members, that meets once every two weeks for literary improvement. This may claim to be the College Club, for it is made up of the professors of F. & M. College, their wives and daughters, a few students, and representatives from the different professions, and also from some families in the city. The general subject of study this winter has been "the characteristics of Mediæval history as compared with Modern history." An essay is read by one of the members on a topic assigned at a previous meeting, and this is followed by criticism, discussion, and quizzing, to bring out the subject fully, after which plain refreshments are served, and the remainder of the evening is spent in a social way. The essays thus far have been very carefully prepared, and have been highly instructive. Dr. Dubbs read one on Romance in the Middle Ages, Prof. Nevin on the Literature of that period, E. K. Martin, Esq., on Feudalism, Dr. T. G. Apple, on Scholasticism, and W. U. Hensel, on the Crusades. Prof. Stahl is to read the next paper, and Dr. Blackwood follows him. Dr. T. G. Apple is President of the Club, and Miss Alice Nevin is Secretary. The organization is very free, and aims to connect social enjoyment with literary improvement. The Linnean Association is a society in the city of many years' standing, of which Prof. Stahl is President, and Dr. Dubbs a member, thus representing the College. It has a very fine museum, and devotes its studies in the line of natural science. Dr. Rathvon, a celebrated entomologist, is one of the oldest members. Franklin and Marshall College did itself honor as well as him by conferring on him the degree of Ph. D. a year or two ago. From this it will appear, that Lancaster does not neglect literary work and improvement in the whirl of business life and activity.

The opening address of the fall term in the College and Seminary was delivered by Dr. Gerhart. The institutions have had thus far a pleasant and a prosperous year. The present Senior Class in the College numbers twenty-three members. The next Commencement promises to be one of interest. The Alumni address will be delivered by Dr. Klopp, of Philadelphia. Gov. Hoyt, we believe, is to be present on the occasion, but of the other speakers and arrangements we can say nothing as yet. Gov. Hoyt is a fine classical scholar, and his presence will add to the interest of the Commencement. Ex-Gov. Hartranft, an old Marshall student, has attended several Commencements at Lancaster, and we would be glad to see him present also at the next one. The recent handsome addition to the endowment of the College places Franklin & Marshall on a solid financial foundation, and a fair and prosperous future seems to be opening before her. The new Catalogue soon to be issued will present a fair exhibition of the continued prosperity of Seminary, College, and Academy. The St. Stephen's congregation, which is a marked feature in the institutions at Lancaster, brings the influence and benefits of Christianity into real, living union with the literary work carried on in these institutions. The worship of the chapel, and the works of benevolence carried on by the congregation, render this a delightful spiritual home. St. Luke's church, the fifth Reformed church of Lancaster, whose neat chapel was recently dedicated, free of debt, is one of the fruits of the missionary spirit cultivated in the Seminary and College. This is at least one tangible evidence that the missionary spirit is not wanting in these institutions. The Society of Inquiry, and the Weekly Prayer-Meeting conducted by the theological students, bear evidence that their education is not confined to the routine of the class-room merely. If a missionary spirit is wanting in the Reformed Church, which we think is not the case to the extent sometimes represented, the whole, or even chief, blame cannot justly be laid, we think, on our Colleges and Seminaries, either at Lancaster, Tiffin, or elsewhere. The very fact that self-denying young men are pressing into the ranks of the ministry at a time when there are so few openings for them, shows that they have

the right spirit. They are ready to labor wherever called, whether in regular charges or in missionary stations. Let the Church press forward her missionary collections, as she is now doing, and these young men will not be wanting in self-denying zeal and labor to extend the boundaries of our Reformed Zion.

We have referred to the recent dedication of St. Luke's Chapel. The prospects are good for building up this new Reformed congregation in the western portion of the city. The Sunday School numbers about 150 scholars. It is carried on mainly by students of the Seminary and College, and young ladies of St. Stephen's congregation. Although composed almost entirely of poor children, deprived for the most part of the means of social culture in other forms, yet in their religious culture they compare favorably with any schools with which we are acquainted.

The limits of this letter will not allow of our speaking of the harmonious and prosperous condition of the other Reformed churches in Lancaster, and we must postpone this to another time.

We cannot close, however, without referring to the large and pleasant company that gathered on the evening of Feb. 20th, at his residence, at Caernarven Place, to present their congratulations to the venerable and beloved Dr. J. W. Nevin, on the occasion of his 77th birthday anniversary. Professors and students and citizens filled his large mansion. Among the guests were Dr. John L. Atlee, Lancaster's celebrated surgeon and physician, now over 80 years old, but as sprightly and healthy as a man of fifty, and Rev. J. G. Fritchey, also active and healthy, who is somewhat older than Dr. Nevin. The weight of years falls gently upon Dr. Nevin. He seems, indeed, to renew his youth. Surely such a placid and serene eventide of life is a rich boon, at the close of a well-spent life. Though living daily more in the atmosphere and spirit of the world beyond than in this present world, we are encouraged to hope that this good and great man will be spared to see yet many happy returns of this pleasant anniversary. Mrs. Nevin, remembered with affection by generations of students, seems to lose none of her vigor and vivacity, alongside her revered husband, by advancing years. Three of their children are in Europe, Wilberforce, Blanche and Robert, Miss Alice and Patti grace the home circle, and the remaining portion of the family live in the home above.

Of the Reformed clergy present on the occasion referred to, we noticed, Rev. J. G. Fritchey, Drs. Gerhart, T. G. Apple, Dubbs, and Kulling, Revs. Stahl, Peters, Wiant and Moore; and others, besides those of other denominations, were no doubt present during portions of the evening, whom we did not see. There are at present twelve resident Reformed ministers in Lancaster. Dr. Theodore Appel, the Missionary Superintendent, has not fully recovered from his recent illness, though he is able now to attend to his regular duties. He left here on the 21st of February, for Washington, to visit the mission there. Father Fritchey, though verging close on his 80th year of age, at present supplies the Zwingli (German) Mission in Hamburg. But we must not trespass further on the patience of the reader with our budget of news, and so we remain for the present,

REPORTER.

A LITTLE STORY WHICH ENDS WITH A GREAT MORAL.

INTRODUCTORY.

The writer of this confesses that he watches with considerable interest and some curiosity the different theories and plans which are being suggested in the various periodicals of the Church in order to awaken an increased activity on the part of the ministry and membership in the cause and work of Missions. He has, therefore, after some reflection, concluded to contribute his mite toward the furtherance of this great work.

These different theories and plans remind him of an incident which occurred in one of the literary societies of which he was a member during his school-days. This incident always turns up in his mind whenever he reads or hears of some new ways and means which are designed to promote renewed activity in a cause which is intimately bound up with the life and progress of the Christian Church.

THE STORY.

The literary society of which he was a member had been, for some reason or other, going from bad to worse for a long time. Many and earnest were the discussions as to the methods and means in the use of which this unfortunate condition of things might be improved and the society secure a new lease of life and usefulness. But these discussions did not help to mend matters.

At last, when hope had almost died out, one of the members made a great speech, in which he laid down the proposition that the secret of the whole difficulty consisted in the defective Constitution, under which the society was working. This was a new idea, and it led to the appointment of a committee of the most intelligent members to draft a new Constitution for its government.

The committee met as soon as possible, read over the old Constitution, and then cogitated, debated and argued for a long time. After spending much labor and time, it succeeded in framing an entirely new Constitution. This was reported to the society. It was discussed *pro* and *con*., adopted finally, and ordered to be engrossed by a writer with a ready pen, in a finely-bound book, which cost the society the sum of ten dollars.

But, alas, the hopes of the society were doomed to be disappointed. The new Constitution did not help to improve matters, and the last estate of that body was worse than the first. There were many lamentations and disputes and criminations as to what might, could and should be done in order to save the association from gradual disintegration and ultimate destruction.

Thus matters went on for a short period, until another member timidly suggested the appointment of a new committee to revise and amend the recently-adopted Constitution. The society concluded this to be the last resort. The new committee was appointed, went to work, and in due time presented a report, which, so far as our memory serves us, was as follows:

Mr. President and Gentlemen:—Your committee appointed to revise and amend the Constitution of our society, respectfully offer the following report:

The committee held a number of meetings, considered and discussed the matter very earnestly, and finally came to the conclusion to report the following resolution for your consideration and adoption:

Resolved, That what our society most requires in order to its present prosperity and future usefulness, does not consist in the revision and amendment of its Constitution, but in the regeneration and reformation of the spirit and life of its officers and members.

Respectfully submitted,
THE COMMITTEE.

THE MORAL.

The Reformed Church does not need new theories and plans to create an increased and temporary activity in the cause and work of Missions, but she requires a regeneration and reformation in the missionary spirit of her life and ministry and membership. This she alone shall cause the gold and silver to flow like a constant and healing stream to her missionary treasury.

The Reformed Church, instead of having but thirty-eight missionaries in commission, ought to have one hundred at the very least. A church in which there is no true missionary spirit and life needs a revival in her members. This shall come with the proper earnestness and preaching of the missionary features and activities of the gospel of Jesus Christ. The want of this constitutes her deficiency and her weakness.

The Reformed Church, instead of contributing the sum of \$66,000 per annum (see Min. Synod of Potomac for 1879) to benevolence, ought to contribute, at the very least, one dollar per confirmed member for missionary purposes. No Church can expect to live that is not animated with a genuine missionary spirit and life, and it has no right to live. All Christianity ceases to be Christianity as soon as it shall cease to manifest the spirit and life of Missions.

DUNCANSON.

THE SUPPLY OF MINISTERS.

In the third lecture of Chancellor Crosby, before the Yale Divinity School, the following language is used. Speaking of the qualifications of the preacher, setting up a standard, which he says should be high, he adds:

"I would earnestly urge strong and broad-minded men to enter the ministry. The Church needs them, the world needs them, and I believe Christ calls them. We have not too many ministers. They should be multiplied a hundred fold. We have too many untrained ministers, too many who do not possess the qualities that have been discussed, too many who are mere forgers for sustenance, or creatures of circumstance, too many professional flacks, who weary the Church and disgust the world, too many in the pulpit who were intended for sextons. Because many of these either abuse the office or are seen drifting aimlessly on the surface of society, the notion has gained currency that there was a surfeit of ministers in the Church, and a style of reasoning has been used regarding the ministry and its numbers, which only befits the matter of trades and professions that have money as their end, but which has no place in the question of the means of growth of the Church of Christ. The Church can never have too many ministers. It is no question of dollars, but of spiritual need, and until the Millennial Day, at least, there cannot be too many set apart to convert the heathen and edify the Church."

The remark of being overstocked with ministers in our Church is frequently made, and because the Church is settling into this belief, an apparent apathy has commenced to steal over the body. But is this assertion to be taken as a real fact, and is it true that the Church is overstocked? We question it decidedly, and agree with the Chancellor quoted, that instead of being overstocked with ministers, we have not near enough. Is it not true, that, with the qualifications discussed in those lectures, and they apply to us as a body, and to our students at the Seminary, as well as to those at Yale, all candidates can find work to do and places to do it in the Master's vineyard? The truth is, the Master has no soft, easy places; the ministry means work, self-denial, patience. An overstock of ministers! There is not an intelligent lay member, nor a minister in the Church, with the Minutes in hand and his eye on the statistics, who will assert it. Is it not true, that here in the East we lack? Indeed, the needs and wants of the Church loudly call for more ministers to labor in the Master's vineyard. Take the minutes of Synod and look at the column of members and you find many large, overgrown charges imperatively calling for division. It is idle to attempt it, and equally idle to say, that the wants of the membership can be met under such circumstances. How can the spirit of benevolence be developed, and the field properly cultivated, where such immense numbers are to be looked after as reported in the statistics. And yet we, as a Church, are overstocked with ministers! Never, as long as double the number are needed to do the work, and are not at it. The East has room for all the ministers the Church can furnish for some years to come. Then you turn to the West, and there the field lies open one wide waste, inviting the Church to enter and do her work there. The same is true also of the Valley of Virginia. But where are the men and the means? Suppose now the Church in the East would wake up and sincerely accept her mission, cut up her overgrown charges, develop the spirit of benevolence and Christian charity, so that, instead of contributing one dollar, the contributions would increase ten-fold, (and is not this within the range of possibility), what might the Church not be able to do? Overstocked with ministers! Want of means, &c. No, no, brethren, before God we have been erring in believing we are overstocked. The people are right, if properly directed, but it is to be feared we have failed. Talk about our mission work when we (ministers) lack the spirit of missions within our own bounds. And then, there will be an absence also of this spirit from the membership. Is this not a fact, and we comfort ourselves with the saying, overstocked! Never.

In addition to this, many of our young men, candidates for the ministry, leave the Seminary without any desire for missionary work, and yet, what else is the ministry for but missionary work? Occasionally you find what is wanted when looking forward to settlement in the ministry from letters written making inquiry about certain congregations—the intelligence, the society, how easy the work is to be, and the salary to be paid. Ah, that won't do. Chancellor Crosby states no soft things like these as qualifications. If the Master has work, and He has everywhere, in the East, in the West, and in the South, and we are to do it, there should be men, and there will be, if imbued with the spirit of Christ, who would listen to the call and at once enter for work. "What is right I will give you." The ministry is not an easy calling. It requires, everywhere, self denial, entire

consecration to the work of the Master where and how He sees fit to use you. No one wanting these qualities is called, and no one has a right, when entering the ministry, to expect to sit down in well-established congregations, with large salaries and easy work. It is questionable, whether the Master calls any one into His vineyard with such a spirit, and whether there is any work for such candidates. Those lectures of Chancellor Crosby's should be well studied and laid to heart by all candidates and others looking forward to candidacy, and may be read with benefit by the ministry in general. Would it not be well to teach this subject of Missions to our students in the Seminary, imbuing them with zeal for the work of the Master in the West and in the South, assured that in the missionary work in the West and elsewhere, there is a need of broad, earnest, deep culture, of sound theology, men who are able to wield the sword of the Lord skillfully and ably, in order to success. Let the Church, the ministry and laity, learn what is simply fact, that she is not overstocked with ministers, that she has men and means abundant to carry forward all her manifold operations, if properly developed and called out, and not rest until her large charges all over the Church are out up and arranged that they may be carefully cultivated and her resources drawn out. Let the East and the West and the South be filled with ministers, having the spirit of missions in the heart, imitating the example of the blessed Master, and in the fear of God, let us do the work He gave us to do, and in this spirit entering on it, is there not reason to believe, that the Church, when once aroused and alive to her mission and work, will provide for all that is needed, and then may the Reformed Church hopefully look forward to continued prosperity and to glorious results. Overstocked! Never, as long as there is one place where the Gospel of Christ is to be preached by the Reformed Church to perishing mortals. Overstocked! Only when we are unwilling to make room for more laborers and assign work to be done for the Lord in the East and the West and the South.

Is not the solution of our financial troubles and many of our other troubles comprised in what has here been written? Let it be considered prayerfully, and, if here, set ourselves to the work of correcting it.

NOTICE TO MINISTERS AND ELDERS OF PITTSBURGH SYNOD.

The design in taking pledges toward the payment of the Cumberland Note, was to secure the sums pledged before the next annual meetings of the Classes, as the money is wanted. Those making pledges will please redeem them as soon as possible by forwarding the money to the Synodical Treasurer, designated for this purpose. As some may have forgotten the amount of their pledges, the list is appended to assist their memories:

Pledges were then taken as follows: Elder W. R. Barnhart, for 2d Greensburg charge, \$20; L. P. Nally, Brush Creek, \$20; Wm. Barnhart, Mt. Pleasant, \$20; Michael Bortz, 1st Greensburg, \$20; Rev. John Dotterer, Pine Run, \$5; Rev. H. Hoffman, Beaver, \$5; David Knoble, Kittanning, \$20; Rev. A. K. Kline, South Bend, \$10; Rev. M. H. Diefenbacher, Plum Creek, \$8; Rev. J. B. Thompson, Red Bank, \$8; Elder Samuel Flaugh, Seagertown, \$20; C. M. Bousch, Meadville, \$20; Rev. F. Pilgram, Shenango, \$20; Rev. F. B. Hahn, Greenville, \$20; Philip Hay, Zion charge, \$20; Rev. Josiah May, Mercer, \$10; Rev. A. E. Truxal, Somerset, \$20; Rev. L. D. Steckel, Meyersdale, \$10; Rev. C. U. Heilmann, \$20; Rev. S. R. Bridenbaugh, Berlin, \$20; Michael Brubaker, Stoyestown, \$15; Rev. F. A. Edmonds, Harmony, \$15; Rev. C. Gumbert, Sugar Creek, \$10; Rev. J. W. Knappenberger, Wilkinsburg and East Liberty Mission, \$5. Total \$361.

H. F. KEENER,
Clerk of Pittsburgh Synod.
Berlin, Pa., Feb. 26, 1880.

TO SUNDAY SCHOOL SUPERINTENDENTS AND TEACHERS.

The January number of the *Guardian* for 1880 has been exhausted; and also the four numbers, 17, 18, 19 and 20, of the *Sunshine*, embracing the monthly issue, commencing with April 27th, and ending with May 19th, 1879. Any individuals, or Sunday Schools, having any surplus copies of the above numbers, will oblige us much by returning them to our office. We will cheerfully refund all expenses, and allow any other reasonable compensation, if desired.

HOW MANY CONGREGATIONS SHALL CONSTITUTE A CHARGE?

This is a question which has received the attention of other denominations and now demands our consideration as a Church. If we would do effective work in the Foreign and Home Mission field, the wants of the charges must be met. No pastor can meet these wants who is placed over a charge constituted of four or five or eight congregations. That this is not simply an assertion the following figures plainly show.

It is said in the *Missionary Sentinel* that "in Lebanon Classis, in Pennsylvania, is one charge consisting of eight congregations, with 1,550 members supporting one minister. Another, of seven congregations, 1,450 members and one minister. These two charges have together 3000 members and support two ministers. In the West, the Classes of Iowa, Shelby and Northern Illinois, together have 2,173 members and support 25 ministers." This would give about (87) eighty-seven members to each minister in the above-named Classes. A charge, therefore, of 1,550 members, instead of supporting one, ought to support about (17) seventeen ministers. The contrast shows, at once, that there is great need of a reconstruction of charges in the East, and that we must soon say, whether or not a charge shall consist of seven or eight congregations.

Why talk about a surplus of ministers, where one man is supposed to do the work of a dozen or seventeen ministers. Such a state of affairs causes the membership, not only to become indifferent but to fold their arms and to rest at ease. Activity is essential to growth and the development of a benevolent and missionary spirit. The truth is verified, when we look over the history of our Church, that the most benevolent charges are not those that are composed of the most congregations. The reason of this, undoubtedly, is that the wants of the people are properly met and they in turn are made to work and struggle as well as the pastor. Through self-denial the sympathy and love of both pastor and people is drawn out towards their fellow-members and towards all mankind.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

At a recent communion service held in the church at New Bloomfield, J. Kretzing, pastor, five members were added to the church, four by confirmation and one by baptism.

On the 22d of February, the holy communion was celebrated at the Upper Powell's Valley church, supplied for the past year by Rev. A. L. Stauffer, on which occasion thirteen persons were added to the church by the rite of confirmation, four of whom are heads of families. This congregation, about a year ago, was on the eve of dissolution, but is the last held for many years, and now seems to pervade the people. Although located in the midst of much opposition and unwholesome influences to church life, the indications now are, that the congregation will again be firmly established and wield a mighty influence for good in the community.

Twelve persons were added to the Fairview charge, J. W. Alsapach, pastor, during the last two communions, five by confirmation, four by renewed confession and three by letter. Two catechetical classes are under instruction with a view to full membership in the spring, and others express desire to unite with the church. The prospects in this charge are good.

ALMANACS FOR 1880.

A small supply of the English Almanac still on hand. Please send for them. Prices as follows:

12 copies,	\$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage.

Married.

In Berwick, Pa., on the 17th inst., by Rev. T. Derr, Mr. William H. Dennis of Columbia Co., to Miss Mary C. Reinhart of Philadelphia.

Obituaries.

DIED.—On the 21st inst., in Reading, Pa., of Typhoid Pneumonia, William F. Stein, son of Daniel Stein of Annapolis, Pa., and brother of Rev. J. P. Stein, aged 18 years, 2 months and 29 days. This young brother was a faithful, communicant member of the Reformed Church, sustained a good character, and had many friends, who mourn over his early departure. His remains were brought to Annapolis to be interred there, where formerly was his temporal and spiritual home. A large concourse of people and sympathizing friends were present at his funeral. The occasion was improved by the pastor from Luke 11: 2. May God comfort the bereaved and afflicted family! J. E. H.

Acknowledgments.

Rev. L. B. Schwartz of Boston, acknowledges the following sums sent him in aid of his church. From Mrs B Wolff, Pittsburgh, \$15 00
Mrs Elizabeth Kroh, St Thomas cong, per Rev W T Stewart, 2 00
S Sch of Berlin cong, per Rev S Bridenbaugh, 25 00
Louis E Schriver, Silver Run cong, 5 00
Rev A C Whitmore, Millburg, 2 00
\$49 00

ORPHAN HOME, BUTLER, PA.

Received from Ref S Sch Thorndale, O, per Irwin Yost, \$6 00
Women's Association, Sandusky, O, per Rev M Treiber, 5 00
Mrs Mary Bier, Sandusky, O, per Rev M Treiber, 1 00
Trinity Ref S Sch, Wadsworth, O, per Rev S O Goss, 5 15
Ref S Sch Terre Haute, Indiana, per Rev L Praiskhatis, 8 00
Amos Trout, per Rev S Z Beam, 20
Jacob Byers, " 70
Rev John Wolbach, " 5 47
Trinity cong, per Rev John Wolbach, 4 47
1st Ref cong, Greensburg, Pa, per Rev C R Diefenbacher, 20 79
Harold's cong, per Rev C R Diefenbacher, 19 79
Meta, Emma, Louisa and Philip Stepler, Lima, O, per Rev J H Stepler, 80
Ernstina Weigel, Cleveland, O, per Rev H Troutman, 10 00
Rev H Troutman, Cleveland, O, 5 00
Rev Geo H Leonard, Basil, O, 1 00
Wellersburg chg, per Rev B Knepper, 3 25
A Sick Mother, Vermillion, O, per Rev G Wohler, 1 00
"Wohler, Benevolent Society, 2d Ref Ch, Tiffin, O, per Rev H Rast, D D, 10 00
A friend, 1 00
Ref S Sch Altoona, Pa, one box flour, &c., per L B Reifsnider, Supt, no est, 43
Mrs E Mackey, Butler, Pa, 4 doz eggs, est, Al Reiber, But'r, Pa, 2 Syrup Stands, no est, Seibert & Berg, Pittsburgh, Pa, 8 pair shoes, no est.

T. F. STAUFFER, Supt.

LETTER LIST.

Auser, S, Alsapach, Rev J W, (2), Ayers, N W & Son, Askey, Mrs J T.
Boyer, J A, Bridenbaugh, G W, Bridenbaugh, Prof P H, Bright, B K, Bachman, Rev M, Berry, W, Binkley, H K, (8), Bates, Rev W H, Bleim, Mrs C A, Becker, J L.
Clinger, D, Crist, Rev J J, Cramer, G L, Clemens, Rev J M.
Donat, Rev W, Dull, E A, DeHuff & Mitchell, Dechant, Rev G B, Diehl, E H, Daniel, Rev H.
Elliott, R M, (2), Ebaugh, T O, Emich & Zimmer, Eisenberg, Rev S H, Eckhard, J D E.
Gumbert, Rev C, Gelbach, J W, Gring, Miss A M, Guth, A J, Gerhart, Rev R L, George, R, Geary, Rev A C, Gemberling, A B.
Henderson, R B, Heyser, W, (2), Hittle, M Z, Hoffmeister, Rev T F, Harnish, A S, Hiltman, Rev U H, (2), Heyer, J, (3), Hill, P, Hill, W, Highberger, J B, Hager, J Esq, Hassler, Rev J.
Johnson, Rev J O, Johnston, Rev Dr T S, Joeris, Rev P.
Kramer, Rev E N, Kline, G W, Kline, Rev A K, Ketchner, A K, Keener, Rev H F, Kern, H S, King, G W, Kremer, Rev Dr F W.
Lefover, Dr I, Land, Rev T S, Leisenring, Trexler & Co, (2), Leinbach, Rev C H.
Miller, Rev J D, (2), Meyers, J W, Miller, D, (4), Mader, A, Messenger, J, Miller, J W, Mohr, Rev F J, Moase, D J.
Oenal, H.
Pilgram, Rev F, Peightel, I N, Peters, L P, Pontious, Rev J W, Pratt, J W.
Rennet, F S, Rossiter, Rev J T, Rhodes, Mrs R, Rudy, Mrs C, Rahauer, Rev R, Reber, Rev J A, Roeder, Rev S M, Rothrock, Rev D.
Springer, Miss C, Stover, C M, Struble, I, Schick, Rev J M, Schwartz, Rev L B, Schweltzer, Rev S, Sword, Mrs M R, Sleppy, B G, Smith, Mrs M, Schmidt, J, Steiner, J A, (2), Stein, A, Shippe, R & Co, Smith, A, Snyder, Rev W H H, Stewart, Rev W I, Siegel, Rev C W E.
Thompson, Rev A R.
Ward & Drummond, Winter, Rev Dr D, Wetsel, J H, Whitmore, Rev D M.
Zehring, Rev J D, Ziegler, W H.

Youth's Department.

LITTLE THINGS.

A cup of water timely brought,
An offered easy chair,
A turning of the window blind,
That all may feel the air:
An early flower unasked bestowed,
A light and cautious tread,
A voice to softest whispers hushed
To spare an aching head.
Oh! things like these, though little things,
The purest love disclose,
As fragrant atoms in the air.

THE LOST LETTER.

Jacob Carter and Albert Harrison were merchants living in adjoining towns. In their boyhood had not declined in manhood. Each possessed sterling traits of character, though the two men were quite unlike.

Mr. Carter was much beloved for his gentle nature and kindly qualities. The shortcomings of his fellow-men were always viewed by him with a charitable eye. Mr. Harrison, on the contrary, though an honest, true man, was harsh and inflexible, and quick to condemn any deviation in others from the code of rectitude laid down for himself.

One bright morning he said to his son, as he sealed a letter he had just written—

"Paul, I want you to carry this letter to the post-office. Don't stop on the way. It must go out on the next mail."

Paul took it, put on his hat, and went whistling down the street. On his way, he had to pass the home of Caleb Parker, his most intimate friend.

"Halloo!" called Caleb from the piazza. "I've just had a streak of luck. Uncle Roger has given me a splendid Newfoundland dog."

"Oh, that's jolly!" returned Paul, eagerly.

"Come in and see him," urged Caleb.

Paul glanced at the clock on the church-steeple. It lacked a full half-hour to mail-time. Thoughtless of the disobedience he was committing, he yielded to the temptation before him. A few minutes could be easily spared.

He hurried with Caleb to the shed where "Rover" was tied, and spent five minutes admiring and praising the "splendid puppy."

Then he continued his walk. But on reaching the post office, he found, to his great dismay, that the letter was missing!

He was sure he had carefully put it in his pocket. What should he do? He remembered pulling out his handkerchief while talking with Caleb, and thinking it was probable it fell out then, he quickly retraced his steps to Mr. Parker's house. He told Caleb his trouble, and the two made a thorough search. But the letter could not be found. Paul was in agony.

"I'd about as soon be killed as to go home and tell father. He told me not to stop by the way, and he'll whip me awfully."

"Do you know what was in the letter?" inquired Caleb, after thinking a little.

"Yes. Father wrote to Mr. Carter to send him twenty barrels of flour, to last till he gets a supply from the West."

"Then save yourself a whipping by holding your tongue. Don't say a word to your father about it. Come to my room and write another letter, and sign your father's name to it. 'Twon't do any harm, and 'twill bring the flour all the same. Only keep quiet."

Paul hesitated. He knew Caleb was a wrong counsellor; that a frank and straightforward course was the only right one.

But he had been twice severely punished for small acts of thoughtless disobedience, and the pain of the blows was fresh in his memory.

"Well, on the whole, Caleb, I guess I'll follow your advice. I can't see what hurt it can do."

They went into the house. Paul took the offered pen and ink, and quickly wrote thus:

"Merritown, May 9,—
"MR. CARTER:—Dear sir. I wish to purchase of you twenty barrels of good flour, to be sent immediately."
"A. HARRISON, per P. H."

Paul had seen his father's clerk write letters on business, and sign them in this way.

Ten minutes later, he deposited the letter in the post-office, and went home. "Did you get my letter in before the mail went?" asked Mr. Harrison, as Paul entered the parlor.

"The letter was there in time," was the evasive reply.

A growing uneasiness now took possession of the boy's heart, and he really felt sorry he had not braved his father's displeasure and owned the truth. He had been guilty of crooked dealing, and his act (as such acts always do) left something to dread. It was too late now, he reasoned, to retrieve the mistake; but what might come of it, he could not tell. He grew more and more unhappy in thinking about it. Three days afterwards, Mr. Harrison received twenty barrels of flour from the wholesale house of Mr. Carter.

It was a great relief to Paul's mind. The letter substituted had apparently fulfilled its purpose as well as if it had been the original.

A week went by. One morning Mr. Harrison said to his wife at the breakfast table,—

"I sent a check of one hundred and fifty dollars to Mr. Carter. Don't see why it hasn't been acknowledged."

Terror and dismay instantly overspread Paul's face, and he quickly left the table. It had not before occurred to him that the lost letter held a check, which was lost too. The thought appalled him, and terrible forebodings tortured his soul.

Late in the afternoon of that day, as Paul sat alone in the library, the door-bell rang, and a moment after he heard his father cordially greet Mr. Carter and invite him into the parlor.

They held a low, earnest conversation together. Mr. Carter seemed to be giving some important information which astonished Mr. Harrison.

The door was closed, but occasionally part of a sentence came distinctly to Paul's ears. He heard the words, "check," "stolen from a letter," "State prison offence," "young for such a crime."

He looked out of the window into the street, and a strong impulse seized him to flee from the house, but his limbs were powerless to act.

Suddenly Mr. Harrison opened the door.

"Paul, come here," he said. "Mr. Carter wishes to talk with you."

The boy went into the parlor, nervous and trembling. One glance at the weary, serious expression of Mr. Carter's face seemed to assure him of his coming doom. Faintly, and with a palpitating heart, he returned the good man's salutation.

"I want to ask you a few questions," began Mr. Carter. "Can you tell me—why, how you shake! What's the matter?"

"Nothing—yes—I—I don't know," stammered Paul.

"I want you to tell me all you know about—"

"O, sir," interrupted Paul, quickly, "I know nothing about it! I haven't stolen the check! I didn't know there was any in the letter."

Mr. Carter and Mr. Harrison exchanged glances in surprise.

"O father," pleaded Paul, pitifully, "I never told you a lie! never, NEVER! and I hope you'll believe me now!"

"Believe what, my son?"

"That—that—I didn't steal the check! I—I lost your letter—but—but—I didn't know it held a check!" with chattering teeth.

"Lost my letter! what letter? Out with the truth!" commanded Mr. Harrison.

"The one you wrote to Mr. Carter. You gave it to me to carry to the post-office. There was plenty of time before the mail closed, and I stopped a few minutes to look at Caleb's new dog. The letter was dropped somewhere, and I couldn't find it,—and—and I thought

it was only an order for flour, and I wrote another and signed your name to it. I knew 'twould bring the flour all the same, and it did."

Paul began to cry.

"I received that letter and forwarded the flour at once," put in Mr. Carter.

"Goon, Paul. So you forged a letter for me. What else have you done?" asked Mr. Harrison, in a severe tone.

"This is all I have to tell,—nothing else," sobbed the boy.

"Your father's letter with a check of one hundred and fifty dollars, came to me. I had two letters, one a few days after the other," said Mr. Carter. "The lost letter had been picked up and forwarded according to its written direction." A look of mingled relief and surprise suddenly came on Paul's face.

"What did you suspect me of stealing the check then?" he asked, drying his tears.

"Don't see what led you to think I did suspect you. What did?" questioned Mr. Carter.

"Because I heard father and you talking about a check that was stolen from a letter, and just after that you mentioned my name."

Mr. Carter burst into a hearty laugh, and even the knitted brows of Mr. Harrison relaxed. Paul's face flushed crimson.

"You were more frightened than hurt, my boy," said Mr. Carter, laying his hand on Paul's shoulder. "Your course was not right, and guilt is a loud accuser, and is easily alarmed. But no one has suspected you of stealing, Paul. I was only telling your father that Abel Phillips the son of one of our friends, has lately forged on a stolen check, and is likely to go to prison."

"But something was certainly said about me."

"Yes, I asked to see you, to inquire about your schoolmate, Ned Lee, who wants a place in my store."

Paul gave Mr. Carter all the information he wanted about his schoolmate, while Mr. Harrison sat thinking. He was not quite ready to change the subject. "Paul," said he, sternly, "how comes it you are so late in owning that you lost my letter?"

Paul hung his head.

"'Twasn't right, I know, father. I hated to hide it, but I thought 'twould 'twould save me from a beating."

Paul left the room, and the merchants were again alone.

"Albert," said Mr. Carter, earnestly, "we have been friends from boyhood, and I hope you won't take offence at my plain speaking. Don't you see you are helping your son to make a rogue?"

"A rogue! What do you mean?"

"That's what the end will be. Paul is a little thoughtless and impetuous, but a good boy in the main. It was dread of punishment, you see, that forced him to act underhanded in this thing. Encourage frankness in him by keeping him less under fear. He has taken his first lesson in artifice. God grant it has been his last."

Half an hour later, Mr. Carter went away, and Mr. Harrison sat long absorbed in thought.

A revelation had been made to him. He arose and went to Paul's room.

"Well, Paul," said he, "you have paid a heavier penalty for concealment than if the truth had been told at first."

"Indeed I have, father; I never had anything worry me half so much in my life."

"Always be true and open, Paul, and you need have no fear of me."

Father and son had both learned an important lesson.—S. P. Brigham, in *Youth's Companion*.

SHE TOLD ME NOT.

I read a pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than himself. The boat had sailed far out into the pond, and the big boy said, "Go in, Jim, and get her. It isn't over your ankles, and I have been in after her every time."

"I dare not," said Jim. "I will carry her all the way home for you, but I can't go in there—she told me not."

"Who is she?"

"My mother," said Jim softly.

"Your mother! Why, I thought that she was dead."

"That was before she died. Eddie and I used to come here and sail boats, and she never let us come unless we had string enough to haul in with. I am not afraid, you know I am not; only my mother didn't want me to, and I can't do it."

Was that not a good spirit that made little Jim obedient to his mother after she was dead?—*Our Little Ones*.

THE CITY RAT AND THE COUNTRY RAT.

"A big brown rat that lives in town
Wrote to a country brother,
And said, 'Come, dear, and stay with me;
I would not ask another."

I wish to show you my grand home,
My carpets, velvets, silks;
I do not live on scraps, like you,
But live on cakes and milk."

I shall expect you Monday next
To see my splendid house;
I'm sure you'll hate a country life,
Fit only for a mouse."

When Monday comes, with well-licked coat,
Rat hurries off to town,
And, creeping slowly through a hole,
He meets his friend in brown."

The feast begins: they nibble game,
They drink from silver platter.
'What do you think of this gay life?'
Asks brown amid the clatter."

'It is first-rate,' says country rat;
'I think I'll join you here.
There's no compare—Dear me! what's that?'
He cries, with sudden fear."

For at the door sounds bow, wow, wow!
And next a handle turns.
You should see how they scamper now;
Each heart with terror burns."

Over goes dish, and glass, and fork;
Over rolls grape and bone.
To see the fright of country rat
Would move a heart of stone."

Though safely hidden, now he turns,
Preparing to depart.
'Stop,' cried his friend, 'don't go for this;
Think of our food—take heart.'

'I'd rather lead a quiet life
In my little nest of hay
Than share your roasts in company here;
My dear town rat, good day!'"
—*Boys' and Girls' Treasury*.

A TALK TO BOYS BY MR. GLADSTONE.

When I was myself a very small child, I went with my mother to visit a person very famous in her day, and of known excellence, Mrs. Hannah More. I believe I was four years old at the time, and I remember that she presented me with one of her little books, not uninteresting for children, and that she told me she gave me the gift because I had just come into the world and she was just going out. She was then very old. The feeling which comes upon people who are advanced in years, is that they really wish that they could say something to enable you, who are now very young, to realize in your own minds—to get practical hold in your own minds—of many truths that you will learn in the course of experience, in order that the learning of them be more easy and the less bitter.

There is an immense importance—an importance greater than you can measure—in all that you are now doing; and this day, on which we are met together for a single hour, or less, may be—who knows?—a determining day in the life of some of you. But what is really wanted is to light up the spirit that is within a boy. In some sense, and in some degree—in some effectual degree—there is in every boy the material of good work in the world; in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are solid, and even in those who are dull, or who seem to be dull. If they have only the good will, the dullness will clear away day by day under the influence of the good will. If they will only exert themselves they will find that every day's exertion makes the effort easier and more delightful, or, at any rate, less painful, or will lead to its becoming more delightful in due time.

I know from practical experience that the first beginning of effort, and the reward of effort, is a most important event in life. I can recollect it from experience. I can recollect the first occasion. Perhaps it was according to the fashion of schools at the time when I was a boy, but at the school where I was we were

all taught to be very much alike one another, and I don't recollect that any effort of any kind was made to establish a distinction between us; nor do I believe that anybody was much better or much worse than the rest. But that was a sleepy method of pursuit. Well, now, my friends, you are in more happy circumstances, because great changes have taken place, not only in the labors, but in the energy, and care, and affection which are infused into the work of schools.

It is impossible for you to be too grateful for the pains bestowed upon you, for it is not an easy work, the work of teaching. I advise you, and I hope you will contribute by your own efforts, everything which is in your power, to lighten your teacher's labors, and show him that they are appreciated, and that you wish to make him your friend. Show him that you feel that he is making every effort for your good. Again I say, do all that you can to help him, and it will be an immense consolation to him, it will tend to remove that feeling of irksomeness which is inseparable from teaching when the boys are unwilling to learn. There are few things in the world more beautiful and satisfactory than the kindling of the connection that grows between earnest teachers and willing boys. It is not only the brilliancy, it is not only the facility, with which a boy works, it is the will. There is not one of you who has not got it greatly in his power to assist our friend, your teacher, in this work, and, depend upon it, if it were necessary to refer to selfish motives, the more you lend him assistance, the more you yourselves will take the benefit from his toil.—*From an address at the Hawarden Grammar School.*

Pleasantries.

The New Governess—"If you saw a poor man starving in the street, wouldn't you give him some of your pudding, Tommy?" Tommy—"I'd give him some of yours, Miss Smith!"

"How came you to be lost?" asked a sympathetic gentleman of a little boy he found crying in the street for his mother. "I ain't lost," he exclaimed, "but m-m-my mother is, and I can't find her!"

"Vat a monster language," said a Frenchman; "here I read in ze newspaper zat a man commit a murder, was committed for trial, and zen committed himself to a repotaire. No wonder everyzing in America is done by committee."

While the country parson was preaching, the chief of his members sitting near the pulpit, was fast asleep; whereupon he said, "Now, beloved friends, I am in a great strait; for if I speak too softly those at the farther end of the church cannot hear me, and if I talk too loud I shall wake the chief men in the parish."

A boy was caught in the act of stealing raisins in a shop, and was locked up in a dark closet by the grocer. The boy began begging most pathetically to be released, and after using all the persuasion that his young imagination could invent, proposed: "Sir, if you'll let me out and send for my daddy, he'll pay you for the raisins and lick me besides." This appeal was too much for the grocer to resist.

The preacher was talking to the Sunday-school about the power of religion, and the devotion of the zealous to the cause and their attendance upon the services. Finally he asked if there was anything to which the people would go twice every Sunday and through the week as they did to church, when a small boy with a twisted tongue, on the front seat spoke out:—"Yeth, thir, a thircus would ketch 'em every pop if they could git in free, like they do to church." The preacher thought it was time to sing.

General News.

DOMESTIC.

Resolutions calling attention to the "Monroe doctrine," have been offered in Congress, with a view of keeping the proposed canal across the Isthmus of Panama from foreign hands.

The San-dlot orators of San Francisco, are again inciting riot and bloodshed. Kearney's speeches are reported as inflammatory in the highest degree. Regarding the case now before the United States Circuit Court involving the constitutionality of the law forbidding corporations to employ Chinese, he would accept no decision but that the Chinese must go. Mr. Kearney expresses fear that he will be assassinated, which is not surprising. It is hoped that the good sense of the people will so assert itself as to prevent violence.

Senator Jones, of Florida, who reported the joint resolution recently passed by Congress, authorizing the use of a Government vessel or the employment of a private ship by the Secretary of the Navy to transport supplies for the sufferers in Ireland, had an interview with Secretary Thompson last week, and ascertained that the Secretary has ordered a survey to be made of the United States ship Constitution, now at the Brooklyn Navy Yard, with a view to putting her into commission for the above-named purpose, it being Secretary Thompson's impression that the use of a Government vessel will be preferable to chartering a ship from private parties.

A serious accident occurred on the Narrow Gauge Railroad, near Bellaire, Ohio, on the 20th. The trestlework is eighty feet in height at one point, but as the cars went over just after the train had gone upon the trestlework the fall was not so great as it would have been had the accident occurred a moment later. The cars were precipitated over the embankment, a distance of 35 feet. The shrieks of the unfortunate passengers as they were dashed to the bottom of the ravine are described as heart-rending. The cars fell bottom up, and the inmates, crushed and mangled, were with difficulty extricated from their terrible position. Among those fatally injured are the following persons:—Ex Congressman Lorenzo Danford, Mrs. Caldwell, and Mr. Bowmer. It is impossible from the present reports to tell how many others are hurt, but at least ten or twelve others are seriously wounded.

FOREIGN.

London, Feb. 27.—A private telegram from Japan states that a severe earthquake occurred at Yeddo on the 25th instant, but no details are given.

The Spanish Senate, by a vote of 156 to 28, has approved articles of the Cuban Slavery Abolition bill as modified by the mixed commission of Senators and Deputies.

London, Feb. 28.—A despatch from Copenhagen to the Standard, dated Friday night, says:—A fire is raging here which threatens the destruction of an entire quarter.

The fire brigade appears to be unable to cope with it. Fears are entertained for the British Embassy. The King and Crown Prince of Denmark are on the scene stimulating the exertions of the firemen.

The London Times announces that England has invited Persia to do what the latter was severely punished for doing in 1856, by England herself, viz, to annex Herat. Such an invitation on England's part would be nothing less than an indirect declaration of war against Russia. Persia being powerless to make good her conquest single-handed, must, of course, be supported by British troops.

St. Petersburg, Feb. 27.—The imperial ukase issued by the Czar nominating the members and defining the powers of the Commission of Supreme Control, is dated February 25, and is addressed to the Senate.

It says:—Being firmly determined to put an end to the repeated attempts of criminals to undermine the State and society, a Supreme Executive Commission is established in St. Petersburg for the protection of order.

General Melikoff has been appointed to the head of the commission, and the appointment of its other members will be made on General Melikoff's suggestion by imperial ordinance.

The head of the commission has, moreover, the right to summon upon the commission all whose presence he may consider useful. In order to give a united character to the action of all the authorities, the head of the commission, setting aside the right of the commander-in-chief of St. Petersburg shall have direct control over all political trials held in the capitol in the military district of St. Petersburg and throughout the Empire. All local authorities, Governors-General and town commandants are placed under the jurisdiction of the head of the commission, and all employees in the various departments are bound to afford him their entire co-operation.

The head of the commission is at liberty to adopt any means which may appear to him desirable for the protection of order in the Empire, and the orders he may issue are to be unconditionally obeyed. The office of Provisional Governor-General of St. Petersburg is abolished.

THE MARKETS.

Philadelphia, Feb. 28, 1880.

[The prices here given are wholesale.]

Flour, Wheat, Superfine.....	\$ 4.75 @ 5.10
"Extra Family.....	6.50 @ 6.87
"Family.....	7.50 @ 8.50
Rye.....	5.00 @ 5.50
Corn meal.....	2.45 @ 3.124
Buckwheat meal per 100lbs.....	1.60 @ 2.00
GRAIN. Wheat, White.....	1.44 @ 1.45
"Red.....	1.47 @ 1.49
Rye.....	90 @ 92
Corn, Yellow.....	56 @ 56 1/2
"White.....	55 @ 56
Oats.....	46 @ 47 1/2
Barley two rowed.....	67 @ 75
Barley Malt two rowed.....	80 @ 90
GROCERIES. Sugar, Cuba.....	7 1/2 @ 72
"Refined cut loaf.....	9 1/2 @ 10
"crushed.....	9 1/2 @ 10
"powdered.....	9 1/2 @ 94
"granulated.....	9 1/2 @ 10
".....	13 1/2 @ 14
Coffee, Rio, gold.....	13 @ 14 1/2
"Maracaibo, gold.....	14 @ 15 1/2
"Guayaquil, gold.....	15 1/2 @ 17
"Java, gold.....	23 1/2 @ 24 1/2
PROVISIONS. Mess Pork.....	13.00 @ 13.25
Dried Beef.....	12 @ 13
Sugar cured Hams.....	8 @ 9 1/2
Lard.....	7 @ 7 1/2
Butter, Roll extra.....	24 @ 35
"Roll Common.....	14 @ 16
"Prints, extra.....	30 @ 35
"Common.....	22 @ 26
Eggs.....	13 1/2 @ 14
SEEDS. Clover, per 100lbs.....	7.00 @ 7.25
Timothy, per bushel.....	3.25 @ 3.35
Flax.....	1.60 @ 1.65
PLASTER. White.....	3.00 @ 3.25
Blue.....	2.50 @ 3.05

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THE THROAT.—"Brown's Bronchial Troches" act directly on the organs of the voice. They have an extraordinary effect in all disorders of the Throat and Larynx, restoring a healthy tone when relaxed, either from cold or over-exertion of the voice, and produce a clear and distinct enunciation. Speakers and Singers find the Troches useful.

NOTICE.

The co-partnership heretofore existing under the firm name of MENEELY & KIMBERLY, is this day dissolved by mutual consent, Mr. Kimberly withdrawing from the business.

CLINTON H. MENEELY,
GEORGE H. KIMBERLY.

Dated Troy, N. Y., January 30, 1880

The business of Bell Founding heretofore conducted by MENEELY & KIMBERLY, has been transferred to, and will be conducted at the same place, by Clinton H. Meneely Bell Company. We respectfully ask for the new firm a continuance of that interest and friendship which has heretofore been accorded us.

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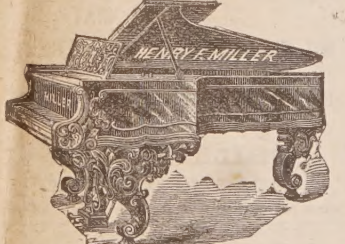
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